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Religious Communications.

MEMOIR OF THE LATE CHARLES GRANT, ESQ.

(Concluded from page 76.)

THE only parliamentary measures of a date subsequent to the passing of the East-India Company's Charter Act, to which we shall advert, in consequence of the part Mr. Grant took in them, are, the India Circuitous Trade Bill, which passed in December 1813, and the proposal to lay open the China Trade, in 1820, 1821. On both these occasions, Mr. Grant's exertions for the defence of the Company's interests were incessant. He had retired from the House of Commons, on account of his advancing age, in 1819. He was nevertheless several times examined, at his own request, upon the China trade, before the Committees of both Houses in 1820 and 1821. The testimony which he gave upon these occasions was of considerable importance to the Company's interests; and it was supported by documents collected and prepared by himself, or under his immediate superintendance. In consequence of the evidence, and the remonstrances, of Mr. Grant, and the other friends and officers of the Company, no report was made by the Committee in the first session; and to this moment the projected innovation on the China trade remains unaccomplished. It is highly to Mr. Grant's honour that those who least agree with him in the view which he took of this question,

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and of similar ones, affecting, or considered by him to affect, the East-India Company's rights or interests, could not but acknowledge the conscientious integrity of his conviction, as well as the vigour of his capacity, and his unwearied zeal and perseverance in the discharge of what he considered to be his official responsibilities.

Mr. Grant's correspondence and intercourse were unusually extensive, and with persons of the first rank and consideration. Upon almost all occasions he received the fullest proofs of public as well as private confidence, and, upon many, expressions of unusual respect. The opinion of Lord Cornwallis respecting him, at an early period of his public life, has been already adverted to. It is also generally understood that Lord Melville, while President of the Board of Commissioners for the Affairs of India, recommended him to the choice of the Proprietors of India Stock, and afterwards invited him to become a Member of the Bengal Council, which he declined, from motives the most disinterested and patriotic. The Proprietors of India Stock very soon after they had placed him in the Direction, suspended one of their own by-laws, to enable him to retain a commercial establishment which he had formed in India. In April 1807 they placed him in the Direction by a very unusual majority of votes; Mr. Grant's name standing at the head of a list of twelve candidates, with 1,523 votes out of a Proprietary

of less than 1,900 persons : and since his decease they have resolved to commemorate his distinguished services by the erection of a monument, at the Company's expense, in St. George's church, Bloomsbury.

The House of Commons, in which Mr. Grant sat for about seventeen years, namely, from 1802 to 1819, (being two years for the town, and fifteen for the county, of Inverness), repeatedly elected him on committees, some of which were not connected with India affairs. He was appointed by Act of Parliament (37 Geo. III. cap. 34, sect. 6.) one of the Commissioners for the issue of Exchequer Bills, and in 1818 was elected Chairman of those Commissioners. He was also included in the Commission for the appropriation of the sum of 1,000,000*l.* sterling granted by Parliament for the erection of new churches.

Amidst the multiplicity of his occupations, his parliamentary constituents and his native country enjoyed a large share of his anxious attention. At the date of his election to a seat in Parliament, the Highlands of Scotland were, as regards the means of internal communication, in a state of almost primitive destitution. Adequately to supply these deficiencies, in a country so poor, so extensive, so thinly peopled, and abounding with physical obstacles, was an undertaking too gigantic for the efforts of local combination. Such being the undeniable condition of the Highlands, Government resolved to undertake various magnificent works, which, now in a state of completion, add greatly to the convenience and welfare of the country. The Caledonian Canal was the first which was commenced. The original conception of this navigation was of very early date ; but Mr. Grant, though he did not originate it, stood forth at once as its indefatigable promoter : and to his ceaseless importunities to Government, and his

devoted services as a Commissioner, the country perhaps mainly owes it that the progress of this noble work was not in times of national danger and difficulty delayed, or completely frustrated. After twenty years of anxious labour, Mr. Grant had the satisfaction, in one of his latest visits to the Highlands, of superintending in person the formal opening of this navigation. The Act for cutting the Caledonian Canal was followed by another for the formation of Highland roads and bridges. Mr. Grant, it is understood, was among the first projectors of this measure, and, for a period of twenty years, he strenuously exerted himself to advance it. The completion of this measure embraced the formation of fourteen hundred bridges, and above a thousand of the finest roads in Scotland. These works have been accomplished by an expenditure of above a million sterling. Among other measures of local improvement in his native country in which Mr. Grant co-operated, one of the latest efforts of his public life was the promotion of the Act for building and endowing fifty new churches in the extensive parishes of the Highlands. The establishments formed of late years in Edinburgh and in Inverness for the extension of education in the Highlands, which, by means of 150 schools supported by them, have done much to disperse the moral darkness of the remote parts of Scotland, constantly found in him a warm and efficient friend. Mr. Grant was also among the first to introduce Sunday-schools into this quarter. Two of these he supported by giving salaries to the teachers at his own private expense, which he continued to do during the last twenty years of his life.

Among many private testimonies to his worth it may be sufficient to refer to two, being those of political opponents. The late Sir Philip Francis, at the close of a debate on India affairs, in which he had been

decidedly opposed to Mr. Grant, declared, that no man in England had a higher opinion of his moral character than he had. "Upon the facts in question," Sir Philip added, "there cannot be a more competent witness, nor any human evidence less to be suspected." Another opponent, Mr. Scott Waring, declared that Mr. Grant was "incapable of asserting what he did not believe to be true, or of delivering his sentiments on a subject which he did not understand."

Although Mr. Grant ever considered the affairs of India as his peculiar province, and as a sufficient occupation for his mind, he allowed himself to have some other public engagements; but chiefly in connection with religious or benevolent objects. He appears to have been for many years a Director of the South-Sea Company. He was a member of the Society in London for promoting Christian Knowledge, as well as of another society of the same name, connected exclusively with the Highlands and Islands of Scotland. He was elected a Vice-president of the British and Foreign Bible Society upon its institution, in 1804, and was at different subsequent periods chosen Vice-president of the Bloomsbury and North-East London Auxiliary Societies*. He

was also connected with the Church Missionary Society. To many other associations, of a religious or charitable description, he afforded the sanction of his name and the aid of his contribution.

In the service of the oppressed Africans he joined his friend Mr. Wilberforce, in 1807, as a member of the temporary committee of gentlemen then associated with a view, to the establishment of the African Institution. To their labours and efficiency he essentially contributed, and was afterwards chosen one of the Directors.

The eminent qualifications of Mr. Grant, as a statesman and a man occupied in public affairs, must have been sufficiently apparent to every reader of this memoir. It may not, however, be improper to observe, that as a public speaker he commanded attention in debate by an erect, majestic, and, in the latter years of his life, venerable figure; by

Christian principle, and directed by talents of the highest order, and by a judgment singularly enlightened, profound, and penetrating, were productive of the most beneficial effects. Closely connected as he was, from early life, with British India, its spiritual interests lay peculiarly near his heart, and his efforts to promote them only ceased at the moment when he was called to his eternal reward. It pleased Divine Providence to honour him with numerous opportunities of extensive usefulness in that quarter of the globe; and those opportunities he both eagerly embraced and successfully improved. In particular, he was greatly instrumental in promoting and protecting those beneficent institutions for the diffusion of the holy Scriptures, which sprang up in India itself, and which have so copiously enriched our Asiatic dominions with the treasures of Divine Truth. Severely as his loss will be felt by this and every other society which has for its object the glory of God or the happiness of man, to British India it might be deemed almost irreparable, were it not for the persuasion that the great cause to which he devoted the unceasing labours of his life, and the powerful faculties of his mind, was emphatically the cause of Him who has the hearts of all men in his hands.

It is the hope and earnest prayer of the Committee, that He may graciously raise up, in the place of this venerated individual, other instruments, possessing the rare endowments and the large and liberal views by which he was distinguished, and equally disposed with him to consecrate them all to their Saviour's service."

* The following honourable resolution, passed unanimously by the Committee of the British and Foreign Bible Society, Nov. 17, 1823, on the intelligence of his lamented death, will shew how highly and justly his value was estimated, not only by the members of that incomparable institution, but by all who had an opportunity of witnessing his wise, zealous, and pious exertions in this and other works of Christian mercy:—

"With feelings of the deepest interest, the Committee have listened to the melancholy intelligence of the death of Charles Grant, Esq. one of the Vice-Presidents of this Society;—and while they desire to express their heartfelt sympathy with his afflicted family, they feel it incumbent on them to record their sense of the eminent services he was enabled to render, not only to this Society, but to the cause of religion throughout the world. In this cause, during the long period of half a century, he laboured with unwearied zeal; and his active and persevering exertions, proceeding from

a voice deep and sonorous, an enunciation clear and deliberate, and, above all, by arguments perspicuous and convincing. He accustomed himself to deliver his sentiments with gravity, and appeared to expect the same temper in his auditory. His style in writing corresponded with that of his eloquence. Cautious and deliberative in the examination of his authorities, his references to written or printed documents were generally unanswerable. As a *friend*, he was ardent and constant. In no part of his conduct was the firmness of his mind more apparent than in the inviolability of his friendships. To the numerous individuals who enjoyed his patronage, he was always accessible, and frank in his communications; and his kindness to them rarely terminated with a single instance. As a *philanthropist*, and more especially as a *Christian*, Mr. Grant is entitled to the praise of eminent consistency and zeal. The decision of his character respecting religion enabled him often to surmount such opposition to his benevolent projects as would have overturned the purposes of many other men. But Mr. Grant, to the last moment of his life, retained, and illustrated in his conduct, the religious principles and philanthropical views which he had imbibed in India.

The great subjects of Christian benevolence were ever present to his understanding, and near his heart, and appeared to have a powerful influence upon his actions, leading him in the prosecution of his multifarious occupations to travel in paths into which the ordinary details of business would never have led him. Under some aspect or other they were almost constantly before him, and are believed to have occupied his close attention within a few days, and probably within a few hours, of his decease.

Such was the late Mr. Grant; a man of extraordinary natural endowments, employing his great powers

to the best of purposes; a man of whom it may be truly said, that, while he was laborious in the affairs of this life, "all his serious thoughts had rest in heaven."

We have spoken in the preceding sketch generally of his eminent piety; but we should not satisfy our own feelings, or do justice to the character of this devout man, if we did not add a more distinct and specific reference to this important part of the subject: and we are happy to be able to do so in the language of the clergyman whose ministrations he was in the habit of attending; and whose testimony is amply borne out by the suffrages of all who had the opportunity of witnessing Mr. Grant's habitual piety, of which his characteristic humility and teachableness in the house of God were expressive indications. Mr. Wilson thus depicts the character of his revered friend:—

"This distinguished person, in point of natural endowments, was highly gifted. He had a vigorous understanding, a clear and sound judgment, a sagacity and penetration, particularly in the discernment of character, which were seldom deceived or eluded, a singular faculty of patient, impartial, and comprehensive investigation, an activity of spirit, and a power of continued and persevering application, which difficulties could not damp, nor labour exhaust. These qualities, united with quick sensibility of feeling, delicacy of sentiment, and a strong sense of moral rectitude, constituted, even independently of religion, that which is generally understood by the term *greatness of character*.

"It was not, however, the possession, but the direction and the improvement, of these endowments and qualifications; it was the use which he made of his powers and faculties; it was the sincere and honest dedication of every talent and acquirement to the service and glory of God, which constituted

him, in the proper sense of the term, a Christian. He did not indeed learn this lesson easily, or at small cost. At an early stage of his Indian career, it pleased God to visit him with a succession of severe domestic afflictions, painfully illustrative of the vanity of human hopes, the precariousness of earthly enjoyments, and the awful nearness of the things which are unseen and eternal. He was in circumstances very unfavourable to religious instruction and improvement;—heathenism and false religion prevailing all around; the partial intermixture of Christianity which existed, possessing little of that Divine religion beyond the name; his situation ill allowing of seclusion from worldly occupation and society. Yet that season of heavy calamity was blessed to his mind. It led him to the only true Source of felicity. He derived, on this occasion, much useful spiritual counsel from a friend, who afterwards became his near connexion, and who was himself the friend and disciple of the celebrated missionary Schwartz. Thus, in a soil prepared by the means of grief and trouble, it pleased God that the good seed should be sown; it was subsequently cherished amidst the silence and comparative solitude of one of the remoter stations in our Indian dominions; and it produced blessed fruit to the praise and glory of God.

“The deep persuasion of the importance of religion which now possessed itself of his whole soul, did not slacken his attention to his proper duties. On the contrary, he laboured, if possible, only the more abundantly. A new principle of action governed him; a profound and abiding sense of his obligation as a Christian; a grateful and affecting remembrance of the mercies of God in Jesus Christ; a solemn and exciting anticipation of the awful account which he must one day give of the talents committed to his charge. He now sought to please,

not men but God, the Judge of all. Let it not, however, be thought that these his good deeds formed in any degree the ground of his hope before God. His reliance was on the meritorious cross and the mediation of Christ. It was indeed a remarkable feature of his character, through his whole life, that while no man entertained a stronger sense of the obligation of duty as such, or more assiduously strove to discharge with fidelity the trusts reposed in him; none ever avoided more carefully the ascription of merit to his own good works, or watched with more jealousy against the delusions of that self-righteousness to which the human heart is so lamentably prone, and which is apt to mingle with, and tarnish, even the graces of the most confirmed Christian.

“I will proceed to notice some few of those virtues and graces by which the strength of his Christian principles was most fully developed.

“And here I must, in the first place, mention his remarkable *uprightness*. As a public functionary, placed in situations of great trust and responsibility, ‘an excellent spirit was in him;’ and against him, as against Daniel, the gainsayer ‘could find none occasion nor fault, forasmuch as he was faithful.’ His first rise in India, as I have already intimated, at a comparatively early period of life, was owing to the signal example of probity which he exhibited under circumstances of peculiar difficulty, and at a time when the general practice of our Indian administration had not yet attained that remarkable purity by which it appears now to be distinguished. This honourable characteristic he retained through life.”

Mr. Wilson goes on to notice his scrupulous and unbending love of justice; his indefatigable diligence and activity; and his remarkable purity, elevation, and sensibility of spirit, refined and exalted by religion, which though he was necessarily much engaged in the tumults

of secular life, kept him far remote from its low chicanery, its bitter tempers, and its unholy passions. Mr. Wilson most justly specifies that distinguishing feature of his character—his consistency. He preserved through life a most exemplary unity and harmony throughout his whole deportment.

“The springs of this consistency,” remarks Mr. Wilson, “must be sought in the nature of the motives that actuated him. Religion was with him, not a matter of fancy or speculation, not an ill directed zeal, not a spirit of party, or of controversy; but the steady, quiet, unostentatious devotion of the heart and life to God, resting in a deep consciousness of the fallen and lost condition of human nature, and animated by a lively faith in that glorious victory which has vanquished death, and brought to light life and immortality.”

We cannot refrain from adopting a considerable portion of the remainder of Mr. Wilson’s description, and the more so, because it exhibits this excellent and eminent man in an aspect in which his example is of the greatest value to persons like himself, immersed in the ordinary duties of life, but desirous of living “in the world as not of the world.” Mr. Wilson thus proceeds:—

“I am hence led to mention the remarkable *spirituality of mind* which he maintained amidst a course of severe secular occupation. The Apostle has told us what is the real talisman of a Christian’s life: ‘For ye are dead, and your life is hid with Christ in God.’ Our lamented friend felt himself to be a stranger and a pilgrim in this mortal state; he was seeking a better country. His scene of service was on earth; but his heart, like his treasure, was in heaven. It was scarcely possible to be admitted to any intercourse with him, and not to be struck with his heavenly-mindedness. He freely lent himself, as his duties prescribed, to the affairs and the communica-

tions of the world; yet it was with a chastised spirit, and under a prevalent recollection of heavenly and everlasting things. And if it be asked by what means such a frame and temper of mind were preserved in the midst of a life so long and toilsome, I answer, that it was, under the Divine blessing, by the habitual cultivation of communion with the Father of spirits. He was much in prayer, in devout reading, and in meditation. The Bible was his daily study; and the time allowed to his stated devotional exercises he would never, under the impulse of any exigency, materially abridge. He has been known to press the importance and advantage of these observances with peculiar earnestness on those who, like himself, were of necessity deeply engaged in worldly business; observing, that such a practice, instead of hindering the due performance of their proper duties, would, like the pulse given to the Jewish captives (Daniel i. 8—16), prove the best incitement to exertion, and truest source of success.

“Above all, he was attentive to the duty of hallowing the Sabbath. It may be observed, that by a careful performance of this duty, he had, at an early period of his religious career, displeased, and even in some degree alienated, influential persons, in whose esteem he held a high place; but to the end of life, he maintained the same honourable singularity. Nor had he, on the whole, reason, even in a worldly view, to repent it. The declaration of the admirable Sir Matthew Hale, who was accustomed to say of himself, that he always found the week prosper in proportion as he had improved the previous Sabbath, was frequently in our departed friend’s mouth: and probably he could have verified it from his personal experience. He kept the day holy, not by passing through a mere routine of forms, but by paying a serious attention

to its duties, both in the closet and in the sanctuary; by not doing his own pleasure upon it, but esteeming it a delight,—the holy of the Lord,—honorable; by considering it as a season set apart for God's peculiar honour and service.

“The accompaniment and the crown of all the other graces which I have noticed, was his *humility*.—On this low and safe foundation was erected the superstructure of a holy life. In his own eyes he was ever lowest. He felt the extreme depravity of our nature; bewailed with deep sorrow the imperfections of his best actions; and placed his whole dependence for salvation, not on his works or deserts, but on the perfect merits, most precious sacrifice, and all-prevailing intercession of the Son of God. This humility, united with a strong sense of the superiority of practical above speculative religion, kept him at the utmost distance from excess in questions of doctrine. Repentance faith, love, obedience, with all those mighty and important truths on which they rest, these were the matters about which he principally exercised himself. Thus self-abased before God, he was in a high degree humble, modest, unassuming, in the society of men. In those scenes of business where his influence and his ascendancy of character were the most undisputed, no tinge of arrogance or ostentation was discernible in his acts or his deportment. He freely consulted the opinions of judicious friends; listened with readiness to advice, and with courtesy to objection: and, content to achieve great, and good, and difficult undertakings, cheerfully left to others the credit and the reward.

“I will only add that which attested the sincerity of his character, and without which all the rest might, perhaps, have been doubtful—*an evident advance and growth in grace*, and in the knowledge of our Lord and Saviour Jesus Christ. Through all the hurry and the multiplied distractions of a very active public life,

he not only appeared to preserve his faith unshaken, his love to God and man unabated, and his high purity and integrity of conduct unimpaired; but he grew in every visible branch of real holiness, in victory over his passions, in watchfulness against every evil tendency, in mildness, tenderness, and forbearance towards all with whom he had intercourse, in humble submission to the Divine will, in unaffected seriousness and spirituality of mind and demeanour, in the deep solemnity of his devotional observances, in the habit of a calm, earnest, and contemplative anticipation of his last hour, and of the world to come. I do not represent him as a perfect character: there is none good but one. He had, doubtless, his measure of faults or foibles, and he inherited, in common with us all, a nature prone to evil, and very far gone from original righteousness. But the grace of God does not fail those who seek it diligently, honestly, and in the use of the appointed means. The influence of the holy principles which, by the Divine blessing, he had embraced in early life, still more and more increased as he advanced in years. A sincere disciple of Christ, his spirit seemed more and more conformed to the mind of his heavenly Master. His path grew progressively brighter as he proceeded; till at length all seemed ripe for the perfect day.

“And it pleased God that that day broke unawares. During his whole life, he had risen to the full measure of the demands of his station. The spring of all his influence, as I have already remarked, was the actual discharge, in the very best manner, of the duties and functions assigned to him. He was ever ‘diligent in business, fervent in Spirit, serving the Lord.’ And in this honourable position he stood, when the last messenger arrested him as in a moment. In the midst of his labours, with a heart full of zeal for the diffusion of the knowledge of Christ,

with his lips uttering sentiments relative to his favourite object, the spiritual welfare of India, without any lingering or protracted disease, by a release as placid as that of an infant, he fell asleep in the Lord.—‘Mark the perfect man, and behold the upright; for the end of that man is peace !’”

We cannot conclude this memoir without expressing our gratitude to Mr. Wilson, that, in the intervals of pain and lassitude with which we are concerned to hear he has for sometime been struggling, he has been able to exhibit this interesting sketch of his revered friend's character, for the benefit of mankind. We are sure we shall best meet his feelings, if, in concluding our memoir, we add our earnest wishes and prayers that all into whose hands either Mr. Wilson's sermon or our own memoir may fall, may be stimulated by the perusal to follow the example of the revered individual whose removal we are lamenting, “even as he followed Christ.”

Scriptures, to them that beleve and obeye God: and stondeth bitwene us and wrathe, vengeance, curse, and whatsoever the Scriptures threateneth agaynst the unbelievers and disobedient, which resist, and consent not in their hertes to the lawe of God, that it is ryght, wholy, iuste, and ought soo to be.

Marke the playne and manyfest places of the Scriptures; and in doubtfull places, se thou add no interpretacion contrary to them: but (as Paul sayeth) let all be conformable and agreynge to the sayth. Note the difference of the lawe, and of the gospell. The one axeth and requyreteth, the other perdoneth and for geveth. The one threateneth, the wother promyseth all good things, to them that sett their trust in Christ only. The gospell signifieth gldde tdyngs, and is nothyng butt the promyses off good thynge. All is not gospell that is written in the gospell boke: for if the lawe were a waye, thou couldst not know what the gospell meante. Even as thou couldst not se perdon, favour, and grace, excepte the lawe rebuked the, and declared unto the thy sinne, mysdede, and treaspase. Repent and beleve the gospell, as sayth Christ in the fyrst of Marke. Applye all waye the lawe to thy dedes, whether thou finde luste in the bottom of thyne hyrte to the lawe warde; and so shalt thou no dout repent, and feale in the silse a certayne sorowe, Payne, and grefe to thyne herte; because thou canst nott with full luste do the dedes of the lawe.—Applye the gospell, that is to saye, the promyses, unto the deservynge off Christ, and to the mercye of God and his trouth, and so shalt thou nott despeare; but shalt feale God as a kynd and a mercysfull Father. And his Sprete shall dwell in the, and shall be stronge in the, and the promyses shall be gyven the at the last, (though not by and by, lest thou shouldest forgett thy sylse, and be negligent) and all threatenyngs shal be forgeven the for Christis blouddis

To the Editor of the Christian Observer.

THE following is Tyndall's Address to the Reader, prefixed to the first edition of his New Testament, of 1526, faithfully transcribed from the copy preserved in the library of the Baptist Academical Institution at Bristol.

J. E. R.

To the Reder.

Geve dilligence, Reder, (I exhorte the) that thou come with a pure mynde, and as the Scripture sayth, with a syngle eye, unto the wordes of health, and of eternall lyfe: by the which (if we repent and beleve them) we are borne anewe, created afresshe, and enjoye the frutes of the blood of Christ; which blood cryeth not for vengeance, as the blood of Abel: but hath purchased lyfe, love, faveour, grace, blesynge, and whatsoever is promysed in the

sake, to whom commit thy silfe all togedder, without respect, other of thy good dedes or of thy badde.

Them that are learned Christenly, I beseche: for as much as I am sure, and my conscience beareth me recorde, that of a pure intent, singilly faythfully I have interpreted itt, as farre forth as God gave me the gyfste of knowledge, and understandyng: that the rudnes off the worke *nowe at the fyrst tyme* offendeth them not: but that they consider howe that I had no man to counterfet, nether was helpe with Englysshe of eny that had interpreted the same, or soche lyke thinge in the Scripture before tyme. Moreover, even very necessitie and combraunce (God is recorde) above strengthe, which I will not rehearce, lest we should seem to bost ourselues, caused that many thynges are lackynge, whiche necessarily are requyred. Count it as a thyng not hayvynge his full shape, but as it were borne afore hys tyme, even as a thyng begunne rather than synnesshed.

In time to come (yf God have apoynted us thereunto) we will geve it his full shape: and putt out yf ought be added superfluously: and adde to yff ought be oversene thoroewe negligence: and will enfoarce to bryngē to compendeousnes, that which is nowe translated at the lengthe, and to geve lyght, where it is requyred, and to seke in certayne places more proper Englysshe, and with a table to expounde the wordes which are nott comuenly used, and shewe howe the Scripture useth many wordes, which are wother wyse understande of the commen people: and to helpe with a declaracion where one tonge taketh nott another. And will endeuer oureselves, as it were, to settle it better, and to make it more apte for the weake stomakes; desyryngē them that are learned, and able, to remember thurduetie, and to helpe thereunto: and to bestowe unto the edysyngē of Christis body (which is the congre-

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gacion of them that beleve) those gyftes whych they have receaved of God for the same purpose. The grace that cometh of Christ be with them that love him.

Praye for us.

For the Christian Observer.

SCRIPTURE ILLUSTRATED BY INCIDENT AND EXAMPLE.—NO. I.

THERE never was, perhaps, a maxim which displayed more correct observation of human character, and which has been more fully verified by the testimony of experience, than that truth of the heathen moralist which denominated the mode of instruction by example the “*brevis iter*” to wisdom. The mind is often wearied by the monotony of dogma, and repulsed by that instruction which approaches it under the form of admonition or reproof. There may be much obscurity in the structure of an argument, or barrenness in the desultory processes of reasoning; but the ear ever listens with pleasure to the narration of an interesting incident, and the mind pursues with eagerness the developement of a fact: and when the attention has been absorbed for a moment by these, the heart is often unwarily surprised into the adoption of a principle, which in any other shape, it would have rejected, or is inclined towards the admission of a reproof, by the perception of its utility or necessity in the cases of those whose character and circumstances are found to be running parallel with our own.

There can be no doubt that to this feeling is to be traced the general fondness of mankind for fable, and for the mode of instruction which it presents. But perhaps we may advance further, and suggest, whether to this we may now ascribe the circumstance, that so large a portion even of Holy Writ has been written in the narrative form. We

do not find in the Old Testament merely what we find so prevailingly in the sacred books of false religions—a long code of moral precepts, and an unillustrated system of doctrine: but we read the history of patriarchs and saints who lived in patience and died in faith; we follow them in the course they trod; see the hand of their God upon them all the way, sometimes pouring water out of the flinty rock, sometimes raining manna down upon them from heaven, leading them in the day by a pillar of a cloud, and all the night through by a light of fire: we read of their murmurings and their rebellions, their crimes and failings, and also of their troubles and punishments; and at length we are told that these things happened unto them for examples, and were written for *our* admonition, upon whom the end of the world is come. In the New Testament, again, we find our Lord adopting a similar method of instruction; and his parabolic discourses are but another form of conveying the lessons taught by the histories and biography of the Old. And we learn the good effect of this mode of instruction; for the dulness of the multitude was able to comprehend it: the common people heard him gladly; while the sophistries of the conceited could not elude it, for they perceived that he spake his parable of them.

In following out these thoughts, it has occurred to me, that the private histories of Christians, or the public events of life, often furnish, incidentally, useful illustrations of the sacred Scriptures. Sometimes a particular duty has been discharged under very peculiar and memorable circumstances: sometimes a particular promise has been most mercifully and unexpectedly fulfilled: and if such facts were gathered up as fragments of instruction that ought not to be lost, much edification might ensue. In the hope of encouraging some of your readers to adopt a habit of

observation of this kind, I am induced to offer to their notice a few illustrative comments, should you feel disposed to indulge me with an occasional page for their insertion. My communications might, perhaps, appropriately find a place in your alternate Numbers, between the series of Scripture Illustrations of another kind from the pen of another of your correspondents.

My first illustrative anecdote shall be one which may be very properly placed by the side of Matthew vi. 6.

Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father who seeth in secret, shall reward thee openly.

It has been remarked, that secret prayer is a kind of rehearsal of the duties and conflicts which the mind anticipates in public: and when the Christian is thus faithful to his God, in endeavouring to prepare to glorify him, God will be faithful to him, in imparting strength sufficient both for conflict and duty, and will thus, as in other ways, reward him openly. There are not a few instances of this in holy Scripture. The case of Elisha, mentioned in 2 Kings iv. 33, who “went into his chamber, and, *when he had shut the door*, prayed unto the Lord; and the Lord heard him, and granted his petition; and that also of Daniel, who went into his chamber and prayed and made supplication unto his God; and the angel Gabriel was sent to him, and said, that at the beginning of his supplication he was heard; are striking illustrations of this point. But sometimes the reward is apparently of a more incidental kind, of which the following modern anecdote furnishes an instance:—

John Sharp, archbishop of York (one of the ancestors of Granville Sharp,) himself the Son of a very pious and devout father, once obtained, when a child, an accidental view of his father’s secret devotions;

through a chink in the door of an adjoining room he perceived him at his private prayers. Childish curiosity brought him frequently to the spot; and he observed, in his father's manner of addressing himself in secret to his God, and importunate earnestness of devotion, which so forcibly affected his heart that the impression was never effaced. It is said, that to this circumstance he attributed some of his earliest religious feelings and desires. Was not this a portion of the recompence of a parent's prayer?

Another interesting practical comment, on another passage, St. John xiii. 16, "The servant is not greater than his Lord," may be furnished from the example of Granville Sharp himself. A more simple and affecting exemplification of the spirit which that passage implies and inculcates could scarcely, perhaps, be found except in that Divine instance of condescending love with which the passage stands connected: If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet; for I have given you an example that ye should do as I have done unto you." But it is no mean honour to have followed, though at an infinite distance, this Divine example of humility: and as an instance of the spirit of his heavenly Master, may be cited the following anecdote of Granville Sharp. He was a constant and regular attendant at the holy communion, where spiritually "man doth eat angel's food." One day, however, he lingered for a time behind his fellow-worshippers; and at length was seen advancing, leading along with him a livery servant, newly entered his service, whose devotions he had till then been assisting for the solemn rite.—With a tenderness and simplicity scarcely to be paralleled, he would not advance till he had made his servant first kneel down, and then both master and servant, on their bended knees, "did eat of the same spiritual food, and drank the same

spiritual drink," before that God who is "no respecter of persons."

H.

To the Editor of the *Christian Observer*.

ONE of your correspondents having lately communicated to your readers the leading topics of the excellent Archbishop Cranmer's sermons as handed down to posterity by one of his auditors, I send, by way of counterpart, the following curious injunction, the date of which I cannot ascertain, but should be much obliged to any one of your liturgical correspondents who could favour me with the information.

"Every priest shall explain to the people, four times a year, the fourteen Articles of Faith, the Ten Commandments, the two Evangelical Precepts, the seven Works of Mercy, the seven Deadly Sins with their consequences, the seven principal Virtues, and the Seven Sacraments of Grace. The fourteen Articles of Faith (whereof seven belong to the mystery of the Trinity, and seven to Christ's humanity), are, 1. The Unity of the Divine Essence in the three Persons of the undivided Trinity. 2. That the Father is God. 3. That the Son is God. 4. That the Holy Ghost, proceeding from the Father and the Son, is God. 5. The creation of heaven and earth by the whole and undivided Trinity. 6. The sanctification of the church by the Holy Ghost; the Sacraments of Grace; and all other things wherein the Christian church communicateth.—7. The consummation of the church in eternal glory, to be truly raised again in flesh and spirit; and, opposite thereunto, the eternal damnation of the reprobate. 8. The incarnation of Christ. 9. His being born of the blessed Virgin. 10. His sufferings and death upon the cross. 11. His descent into hell. 12. His Resurrection from the dead. 13. His ascension into heaven. 14. His

future coming to judge the world. The Ten Commandments are the precepts of the Old Testament. To these the Gospel addeth two others; to wit, the love of God, and of our neighbour. Of the seven Works of Mercy, six are collected out of the Gospel of St. Matthew; to feed the hungry, to give drink to the thirsty, to entertain the stranger, to clothe the naked, to visit the sick, and to comfort those that are in prison; and the seventh is gathered out of Tobias, to wit, to bury the dead. The seven Deadly Sins are pride, envy, anger or hatred, slothfulness, covetousness, gluttony, luxury and drunkenness. The seven principal Virtues are faith, hope, charity, which respect God; prudence, temperance, justice, fortitude, with regard unto men. The seven Sacraments of Grace are baptism, confirmation, orders, penance, matrimony, the eucharist, and extreme unction."

E.

FAMILY SERMONS.—No. CLXXXIII.

Psalm xxiii. 1.—The Lord is my Shepherd; I shall not want.

WHAT a delightful description does this Psalm present of the blessedness of true religion! We hear in it nothing but the language of joy and hope, of confidence and thanksgiving. The Psalmist seems to have no want left unsupplied, no wish ungratified. He rejoices in his past deliverances, his present safety, and his future expectations. His Almighty Protector, who had hitherto befriended him, he knew would never forsake him. He might be exposed to the storms of life; every thing might be dark around him; in his family and in his kingdom he might meet with the bitterest afflictions; but he had, amidst all, a peace which, as the world could not give, it could not take away. He was at peace with God; his iniquities were pardoned, and his sins covered; he enjoyed the comfort-

ing and sanctifying influences of the Holy Spirit; he walked in the light of the Divine countenance; he knew that all things, even pain, and sorrow, and death itself, worked together for his good: he therefore, feared no evil, for God was with him; when he was weary and destitute, his faithful Shepherd would cause him to lie down in green pastures; when he thirsted, and his soul fainted within him, he would lead him beside the still waters; when he wandered from the right way, he would mercifully restore him, and guide him in the paths of righteousness; he would anoint his head with the oil of gladness; he would make his cup to run over with mercies; his goodness would follow him all the days of his life; in the valley of the shadow of death he would support and comfort him, and in eternity he would be his everlasting reward.—All this the Psalmist sums up in one expressive image—“The Lord is my Shepherd;” from which Divine relationship, and from his past experience of God’s care and protection, he confidently adds, “I shall not want.” He reposes in full security upon the power, the wisdom, and the mercy of his God: Jehovah was his strength; his defence was the munition of the Rock of Ages.

In contemplating this delightful picture of the Psalmist’s happiness, there are three points which especially merit our consideration.

First, The character which God bears to his people as a Shepherd;

Secondly, The benefit which results to them from this relation—“They shall not want;”

And, thirdly, The importance of our ascertaining, each of us for ourselves, whether we are a part of his flock.

First, we are to consider the character which God bears to his people as a Shepherd. The Bible abounds with allusions expressive of the care and tenderness of God. He is a Master, whose yoke is easy,

whose service is perfect freedom, and who will mercifully reward with an abundant recompence the work of faith and labour of love of his servants. He is the Bridegroom of the bride, his church : he regards it with affection and complacency ; he protects it in danger, he supports it in weakness, he cherishes it in distress. He is a Father whose eye beams pity on his children ; who bears with their failings, forgives their transgressions, provides for their wants, instructs them amidst their ignorance, and receives them with tenderness and compassion, when, after wandering as prodigals from their home, they repent of their folly and ingratitude, and return with humility to his paternal arms. And, not further to multiply allusions, he is a Shepherd ; a character well understood by the Royal Psalmist who had himself sustained it, and who frequently brings it forward as an expressive illustration of the relationship which God bears to his people. They are called "the sheep of his pasture." Ignorant of the right way, prone to wander, exposed to innumerable dangers, surrounded by enemies which would find them an easy prey, they need an unerring Guide and powerful Protector. And such is God : he is wise to direct, and patient to guard, and strong to deliver. He is the Shepherd of Israel, that neither slumbereth nor sleepeth. He says of himself, "Thus saith the Lord God, Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek

that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick."

In this tender character, the promised Redeemer was prophesied of many hundreds of years before his birth. "He shall feed his flock like a shepherd ; he shall gather the lambs with his arm, and carry them in his bosom." And he truly fulfilled the prediction. He is spoken of in the New Testament, by St. Paul, as "the Great Shepherd ;" by St. Peter as "the Chief Shepherd ;" and by himself as "the Good Shepherd." His claim to this title he maintained with his own blood ; for "he gave his life for his sheep." He was the Shepherd mentioned in the book of Zechariah, against whom the sword of Divine justice awoke, when he voluntarily bore our sins, and was wounded for our iniquities. In every age of his church he has been faithful to his pastoral character ; he has shewn himself deserving of our fullest confidence : we cannot stray so long as we listen to his voice ; we cannot be injured when we resort to his protection. He feeds us with the food of eternal life ; he brings us back from our wanderings ; he leads us in the rich pastures of his word ; he strengthens us in his sacred ordinances ; he refreshes us with his heavenly consolations. To use the language of the Apostle, he is made of God unto us wisdom, righteousness, sanctification, and redemption. God hath reconciled us to himself by him : He is the way unto the Father, the door by which we enter into the heavenly fold and are saved. All hopes of salvation are unfounded, except those which rest upon him as their basis. A storm is speedily approaching, which shall sweep away all other refuges ; but "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." "My sheep," he says, "hear my voice, and I know them ; and they follow

me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."

Such is the character which God bears to his people as their Shepherd: let us now, in the second place, consider the benefit which results to them from this Divine relation,—“they shall not want.” We are not to understand by this expression that, in this life at least, every wish they may form shall be at once, or literally, gratified: very far from it: indeed such an indulgence of our short-sighted, and often corrupt, wishes, would too frequently be a curse and not a blessing. But what is meant by the declaration is, that they shall not want any thing that is really beneficial for them; as the Psalmist himself expresses it in another passage: “They that seek the Lord shall not want any *good* thing.” Whatever is bestowed, or whatever is withheld, shall in the end, in either case, be for their advantage. The word of God abounds with promises of this nature; for “godliness is profitable for all things, having the promise of this life and of that which is to come.” The Psalm from which the text is taken, as well as the whole history of David, strikingly illustrates this truth. He was often in want, and sickness, and danger as to his body; often in the deepest affliction, in the mire and clay, in the depths and in the horrible pit, as to the feelings of his soul; yet, amidst all, God supported and protected him, and at length delivered him. As his Shepherd, whatever exertion of care and tenderness is implied in that allusion, was afforded to him in his necessities. The chief offices of a shepherd towards his flock are to protect them and to provide for them; and neither of these was wanting in the case of David, or shall be in that of any who, like him, make God their refuge and strength.

First, they shall not want *protection*. True, they are exposed in a sinful world to innumerable snares

and dangers; but the very hairs of their head are numbered. The tempter truly said to God concerning Job, “Hast thou not made a hedge about him, and about his house, and about all that he hath on every side?” It was customary for shepherds in countries exposed to ravenous animals, to light fires during the night, to scare away the depredator; and “I, saith the Lord, will be to her a wall of fire round about.” Safe in this protection, the Christian commits his life, his health, his beloved friends and relatives, his property, and all his temporal concerns to the care of his ever-watchful Shepherd. His confiding language is, “Thou, O Lord, art a shield unto me. I laid me down and slept; I awaked, for the Lord sustained me. I will not be afraid of ten thousands of people that have set themselves against me round about.” His soul, in a still more especial manner, he resigns to his care; he seeks protection against the temptations of the world, the evil tendencies of his own heart, and the assaults of that spiritual enemy who “as a roaring lion walketh about seeking whom he may devour.”

So also the Christian shall not want any necessary *supplies*, whether for the soul or for the body. With regard to the latter, he is taught in whatsoever state he is therewith to be content; to know “how to be abased and how to abound; how to be full and to be hungry, how to abound and to suffer need.” In every thing he learns to give thanks as the dictate of a contented and a happy spirit. His language is: “Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the field shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stall, yet will I rejoice in the Lord, I will joy in the God of my salvation.” And still more with regard to the wants of the soul is he led to trust to his heavenly

Shepherd to supply his necessities. He is fed by him with knowledge and understanding: My flesh, said the Saviour, is meat indeed, and my blood is drink indeed. Nourished by his word and ordinances, he grows in grace, and in the knowledge of his Lord and Saviour Jesus Christ. Out of his fulness he derives all his supplies. He is rich and abounds; he has pardon, and peace, and sanctification, and acceptance with God. He who gave his Son to die on his behalf will, with him, also freely give him all things. The barren pastures of this world's gratification can never satisfy or support an immortal soul, created originally in the likeness of God, and still needing his presence and favour, as its true and highest enjoyment. The "paths of righteousness," in which the Divine Shepherd leads his flock, are the only paths of safety or of happiness. The way of transgressors is hard: it is dangerous also and fatal to the soul. The prodigal voluntarily exiled from his paternal home, wished to feed on "the husks that the swine did eat;" but how different the supply provided for his wants, when, returning to the bosom of his parent, the ring was put on his hand, and shoes on his feet, and the best robe was brought out to cover him, and the fatted calf killed to support his faint and exhausted nature! Such is the spiritual provision made by our merciful Father to his returning children. They are not permitted to want any thing that is good; they were guilty, and he forgives them: they were weak, and he strengthens them; they were unholy, and he sanctifies them; they were wretched, and he comforts them; they were dead, and he raises them to a new and spiritual life, the earnest of that eternal life which he has provided for them in the heavenly world, where "they shall hunger no more, and thirst no more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the

Throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Such then being the blessedness, for time and for eternity, of those who have the Lord for their Shepherd, it is infinitely important, in the third place, that we should ascertain, each for ourselves, whether we are a part of his flock. "The Lord," says the Psalmist, "is *my* Shepherd." He was not content with a general knowledge of the character of God, but was anxious for a personal interest in his paternal care. In a general sense, all mankind are under the government and providence of God; all enjoy his mercies; all owe to him obedience. He hath made us, and not we ourselves; and having made us, he preserves us, and fills our cup with innumerable blessings, causing his sun to shine upon the evil and the good. But there is a much higher view in which the true Christian is the sheep of God's pasture. The great majority of mankind think nothing of God as a Shepherd: they obey not his voice; they acknowledge not his protection; they even find their delight in erring and straying from his ways. Now it is the very beginning and turning point of true religion, to acknowledge and deeply to lament these our sinful wanderings, and to turn with full purpose of heart to the Shepherd and Bishop of our souls. The Christian considers himself as the property of God; and that not only in right of his creation, and in return for the temporal mercies which he so richly enjoys, but, above all, in virtue of his redemption by Christ Jesus, and his voluntary choice to take the Lord for his God. He is not his own; he is bought with the price of the blood of Christ; and he has also entered into a willing covenant with his Creator, Redeemer, and Sanctifier; outwardly in baptism, and inwardly by a cheerful self-dedication to the service and glory of God. It is thus

then that we may ascertain whether we are the sheep of Christ, whether we may scripturally use the personal application in the text, "The Lord is *my* Shepherd." We must examine our own hearts as to whether we have entered his fold. Christ, as we have already heard, is "the door;" it is through faith in him that we gain access to God; not merely by being born in a Christian country, and calling ourselves his disciples. "He that bath the Son hath life, and he that hath not the Son hath not life." We are, by nature, lost sheep; we have turned every one to his own way; but the Lord hath laid on him the iniquity of us all; so that by returning to him, and entering the fold by the door of life, we are saved, and we go in and out and find pasture to our souls.

What then are the pastures in which you delight to feed? Do you "go forth by the footsteps of the flock, and feed beside the shepherds' tents?" or are your enjoyments in the sinful, unwholesome pleasures of a corrupt and unsatisfying world? Is your lamentation, "I have gone astray like a lost sheep;" and your prayer, "Seek thy servant, for I do not forget thy commandments?" Or are you content to be still a wanderer from the fold of the Saviour? Some are even "wolves in sheep's clothing;" bearing an outward appearance of religion, but inwardly hating it, and opposing themselves to its influence, whether in their own hearts or in the world around them. But whatever may be the variety of distinctions in this present life, whatever the degrees of virtue or vice, there shall at the last day be but two great classes, in one or other of which all mankind will be found. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shep-

herd divideth his sheep from the goats; and he shall set his sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Such will be the eternal issue of our present state. Let us then enter the fold of Christ; the young are invited to become the lambs of his flock; nor shall the aged be rejected, if, after their disappointment in other pastures, discovering at length where alone true joys are to be found, they place themselves under the protection of the good Shepherd. Happy through life, in death, and in eternity, are the people that are in such a case; yea, happy are the people who have the Lord for their God.

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To the Editor of the Christian Observer.

AMONG the errors which have infested the Christian Church, one, which appears by no means the least worthy of attention, has been the attempt to exhibit the practice of *merely* moral virtues as unfavourable to the future reception of Divine grace. In other words, the profligate has been represented as entering into the kingdom of heaven before the virtuous man.

It is remarkable, too, that this error has found patrons among persons of greater weight for piety and sober judgment, than perhaps has been the case with any other of equal magnitude. I shall bring forward but one instance. "God seems, in the doctrine of the Cross," says the late excellent Mr. Cecil, "to design the destruction of man's pride. Even *the murderer* and *the adulterer* sometimes become subjects of the grace of the Gospel; because the murderer and the adul-

terer are more easily convinced and humbled ; but the *man of virtue* is seldom reached, because the man of virtue disdains to descend. ‘Remember me,’ said a dying malefactor: ‘God, I thank thee,’ condemned a proud Pharisee.” (Cecil’s *Works*, vol. iv. edition 1811, p. 52.)

Now, sir, no observation can be more just or scriptural than the introductory remark of the passage which I have quoted. The whole of Christianity is directly levelled at the pride of the human heart. But how far is the remark borne out by the sentences by which it is followed? Is it more humiliating to human pride, that a murderer or an adulterer should confess that he is a miserable and grievous sinner, than that a similar heartfelt acknowledgment should proceed from the lips of one whose life has been stained by no notorious crime?* But whatever may be the answer to this inquiry, do Scripture and experience justify the assertion that the former mentioned characters are in a more favourable state for the reception of the Divine grace than the latter? Have we any reason to believe, or to suppose, that the majority of the twelve Apostles, or of the Seventy Disciples had been individuals of profligate character? The occupation of Matthew has indeed excited suspicion; but even as it regards him we have no Scripture proof of immorality. Judas was in-

deed a thief; and we know how far his end was from being in favour of the hypothesis against which I am pleading. We must, I think, put Joseph and Mary, Nicodemus, Joseph of Arimathea, and Nathaniel, amongst the number of virtuous persons: nor am I aware of any moral stains supposed to have been attached to the characters of Timothy, Titus, Gaius, Lydia, and many other persons mentioned in the New-Testament records*. If we are not expressly told that they were, before their conversion, persons of moral character, yet, if they had not been so, it is more than probable, from the impartiality of the Divine records, and the circumstances in which many of them were placed, that some intimation of their former abandoned conduct would have been conveyed. The particulars noticed in regard of Zaccheus, one of the Maries, Onesimus, and others, encourage this opinion.

Should it be said of the virtuous characters mentioned in Scripture that they were, throughout their whole history, even before their conversion, under the influence of Divine grace, it is sufficient to reply, that we have no proof of this; that St. Paul speaks of believers themselves as having been “children of

* I have not appealed to Old Testament history, though I conceive it would equally bear out my argument; witness the characters of Abel, Enoch, Noah, Abraham, Isaac, Lot, Moses, David, Sammel, Josiah, Hezekiah, &c. How would the doctrine under consideration, I would ask, affect the hearts of pious parents? God is a Sovereign in the distribution of his grace; but his tender mercies are over all his works, and special promises are made to the children and descendants of them that fear him. But in what way are they to look for the fulfilment of these promises? Let the history of Eli determine. “The sons of Eli made themselves vile, he restrained them not.” (1 Sam. iii. 13.) He could not infuse a principle of piety into their souls; but from visible immorality he ought to have restrained them. What should we have thought if he had said, “I did not bring up my children to exercise a gentle, modest, and becoming temper and conduct, because I know that adulterers sometimes become subjects of Divine grace,” but “men of virtue are seldom reached?”

wrath, even as others ;" and that, if the assertion were true, we ought to extend the same charitable supposition to virtuous characters amongst ourselves.

But before I proceed, I must just notice the concluding sentence of the above remark. It is couched to say the least in very exceptionable terms. I will not however, cavil at the words, but confine myself to what appears to have been intended to be conveyed by them. The humble application, then, of the thief upon the cross, and the self righteous justification of the Pharisee, ended in the salvation of the one and the ruin of the other. Most justly ought we to glorify Christ, in the freeness and fulness of his mercy, extended to the dying malefactor ! But a worse instance, to prove the comparative frequency of the salvation of murderers and adulterers, could scarcely have been brought forward. And as to the *virtuous* Pharisee, take even Mr. Cecil's own words, and his virtue, whatever it might be, seems to have been thrown into the back ground by his pride. Indeed, the whole of the error which I am combating appears to rest on the strange mistake of allowing pride, hypocrisy, and immorality to pass for virtues. On this point, however, I shall not enlarge, but refer the reader to the important remarks of your reviewer, in the *Christian Observer* for November, 1828, p. 717, particularly the note appended to the second column of that page.

I have only, Sir, in conclusion, to protest against the ill use which may be made of these remarks, as if it were intended that mere morality would call down upon men the Divine blessing. On this subject I entirely accord with Article XIII. of our Church. The grace of God, I believe to be in the fullest sense free *; but on what grounds of

* I use this expression, in conformity to the custom of many religious persons, and

Scripture, or reason, or experience the opinion that virtue *as such* puts men at a further distance from the prospect of the Divine favour, than vice, can be supported, I am at a loss to conceive. I am, indeed, well aware that some of the worst vices may bear soft and virtuous names. Murder, for instance, may be called honour ; hypocrisy may appear in the form of devotion ; and persecution assume the garb of religious zeal : but if this be what is intended to be meant by *virtue*, only let terms be explained, and the difficulty will cease. It will readily be admitted that *such* virtuous persons come within the scope of Mr. Cecils argument ; but then I deny their claim to be called *virtuous* : a virtuous "proud" Pharisee is a solecism ; the Pharisee did not either wish or pray "to do the will of God ;" and it was on this account, as our Lord himself teaches, that "they did not know of the doctrine" which he taught.

INDIGNISSIMUS.

To the Editor of the Christian Observer.

SOME of the remarks of your correspondent H. G., respecting the posture of the minister during Divine Service appear to me liable to objection ; and as they go to impugn the general practice of the clergy upon this point, I beg leave to offer a few words in their vindication. I admit, that these are not "the weightier matters of the law ;" but as points of decency, and order, and uniformity in the public worship of God, they are not undeserving an occasional page or two of discussion.

because I cannot perhaps so well convey my meaning to many by any other term. At the same time I agree with an able writer of our own day, that "free grace is a tautology : it is not grace at all but in proportion as it is free." See Dr. Wardlaw (of Glasgow)'s Sermon 1 Cor. i. 26—29.

My objections apply particularly to the construction put upon the words "all kneeling" in the rubric, which, your correspondent asserts, do not, *in general*, include the officiating minister.

His mode of supporting this observation is by no means satisfactory. He grounds the remark upon a rubric in the Communion Service. "Then shall they *all* kneel upon their knees, and the priest and clerks kneeling (in the place where they are accustomed to say the liturgy) shall say this Psalm." Now, asks H. G., if the words "*all* kneel" included the officiating minister, why should a special direction be given to him and the clerks?

To this I answer, that the special direction is superfluous; but there is no proof that the word "*all*" did not include the minister. Instances of rubrical direction *ex abundanti*, are by no means uncommon in our liturgy. To mention one: in the Morning Prayer, after the Absolution, not only is the minister (who had been standing on that occasion) desired to kneel, but the rubric goes on; "the people also kneeling," &c. Now, the people needed no direction here to kneel, for this part of the service finds them actually in that posture. They had been directed to assume it at the Confession, and nothing had since occurred to cause them to rise. Other instances might easily be cited. The truth is, that our rubrics are not worded with such strict accuracy as might be wished; and therefore, to ground arguments upon their phraseology of so severe and hypercritical a nature as that upon which H. G. relies, would frequently involve us in absurdities.

But, in order to judge how far the general rule laid down by H. G. is just, let us submit it to the test of examination.

First, I will quote his rule: "In referring to the rubrics, it must be observed that the words '*all kneeling*' do not, *in general*, include the officiating minister. There appear

to be but two exceptions to this remark; and those are in two instances where the minister is directed immediately afterwards to stand up, and, consequently, where no mistake can be made."

Now, if this general rule be entitled to credit, we shall of course find numerous instances of its application. With this view, let us examine the Morning Prayer.

1. After the Exhortation we have the General Confession "to be said of the whole congregation, after the minister, *all kneeling*." In this (the first use of the expression, which naturally serves as a guide to the *general interpretation* of it), H. G. admits (for it is one of his exceptions) that it applies to the minister and people jointly. Next comes the Absolution, where the minister alone is directed to stand. Then he is to kneel again at the Lord's Prayer, &c.

2. The next direction in which the word "*all*" occurs is a direction to stand up. If "*all*," however, mean only the people, then the minister must continue in that kneeling posture which he had been just before directed to assume. I do not think this observation unfair; for though H. G. supposes only the expression "*all kneeling*" to refer to the people alone, and says nothing of "*all standing*," yet it is but reasonable to suppose that the compilers of the liturgy used the latter expression with a sort of parity to the former. But it is unquestionable that the direction "*all standing*" includes the minister.

3. The next occurrence of the word "*all*" is after the Creed, when certain prayers are to be said "*all devoutly kneeling*." This is the second of H. G.'s exceptions (or, as it appears to me, a third instance of the general rule being quite contrary to what he supposes), and where, consequently, he admits that it includes the minister.

4. The minister having been directed to stand up in repeating the versicles after the Lord's Prayer,

next follow three collects to be said "*all kneeling.*" Here we are at issue. H. G. would have the minister continue standing. The general practice is to kneel; and this I think to be the intention of the rubric. Let it be remembered that the people *are kneeling*, and the minister standing at this very time. Let it also be considered, that, wherever the expression had before occurred, it confessedly comprehended both minister and people. For whose sake, therefore, is it most reasonable to suppose that it is here introduced? for the people only, who are at the time kneeling, or in order to specify that this is another of the places where the Church deems it proper that the minister should change his standing posture and join the people in one universal act of humiliation—one act in which "*all*" are included?

The only way, I think, of meeting this argument is by saying that this is another instance of superfluous direction to *the people*; but besides that this involves an admission which makes against H. G.'s inference from the rubric in the Commination Service, it is to be remarked, that, before this answer can be depended upon, it should be shewn that the natural signification of the term "*all*" is to mean "*the people simply.*" It is not like the former superfluity, where, the minister being desired to kneel, "*the people also*" (who were kneeling) are directed to use the same posture. There the superfluity is clear. But we cannot assume the superfluity and *thence* contend for the meeting of the expression. In truth, in the present rubric "*all*" seems to be used for brevity's sake, as equivalent to the former rubric where (the parties being in corresponding situations) the minister and people are both expressly directed to pray kneeling.

Thus it appears, that in the Morning Prayer the general rule laid down by H. G. does not take place in one single instance, and even on his own shewing there would be but one example of it and three exceptions. But that is not a general rule where the exceptions so greatly overbalance the examples.

On looking over the other rubrics throughout the liturgy, I feel more strongly confirmed in the notion that the term "*all*" never applies to the people exclusively. One instance occurs in the Communion Service, where it does not include the officiating minister, so as to require him to kneel at the particular time when the people are thereby required to kneel; namely, at the delivery of the elements; but the use of the word there is obviously to comprehend the *accompanying clergy and the people*, who are *all* to kneel at the time he delivers the elements into their hands; and indeed I might say that it does extend to himself in reference to the time of his own reception.

I will make only one further observation. In the Evening Prayer, the minister, having stood to repeat the versicles before the collect, is not afterwards directed to kneel. But this seems to be an omission, and it is of little importance because the analogy of the service may direct him to kneel in the evening upon the same occasion as he had knelt in the morning; and for which, as I contend, a clear direction had been then given. However, it is the observation of an accurate writer (Shepherd) on the Common Prayer, that, "from some accidental inadvertencies the rubrics are not perfectly free."

D. R. N.

Miscellaneous.

NEGRO SLAVERY.—No. VII. INSURRECTIONS OF SLAVES IN THE WEST INDIES, PARTICULARLY IN DEMERARA.

ALL who are acquainted with the past history of the Slave Colonies, must be aware, that disturbances among the Slaves have frequently occurred, of a far more dangerous character than any which have taken place during the past year.

The rebellions in Jamaica, and the necessity to which the local authorities there were reduced, of negotiating with the insurgents, and granting them favourable terms, will be found displayed in the works of Long and Edwards. The rebellion of 1760, in that island, was marked by outrages on the part of the Slaves, and by a refinement of cruelty towards the criminals on the part of the Colonial Administration, the relation of which makes the blood run cold. In Grenada, in 1794, an insurrection, caused by French intrigue, led to a savage and sanguinary contest, which lasted for many months. On this occasion, the Christian Slaves, who had been converted by the Methodists, remained faithful to their masters; and many of them fought gallantly in their defence. In Dominica, about the year 1788, a serious revolt took place among the Slaves, which was subdued with difficulty. Since that time more than one revolt has occurred there, which it was necessary to employ a military force to repress. It was on the occasion of the last of these, in 1813, that Governor Ainslie issued a proclamation which attracted so much notice at the time, offering rewards to those who should bring any of the insurgents, men, women, or children, dead or alive. St. Vincent's has also been the scene of similar disturbances.

At Honduras an extensive revolt

of the Slaves took place about four years ago; and it was the more dangerous, because there the Slaves were accustomed, from the nature of their employment, to the use of fire-arms, and were actually possessed both of arms and ammunition. The gallant officer who commanded the settlement at that time, Colonel Arthur, was himself no Slave-holder; and the Slaves had also learnt to appreciate the rectitude and benevolence of his character. In his despatch to Earl Bathurst, of the 16th May, 1820, he stated, that before he proceeded to employ the force which he had prepared to subdue the insurgents, he resolved to try the milder means of persuasion. He went fearlessly among them, and inquired into their grievances, and was much concerned, he adds, to ascertain that they "had been treated with very unnecessary harshness by their owners, and had certainly good ground for complaint." He justly thought that to institute such an inquiry not only was the duty of a British governor, but was a much more likely method of subduing the insurrection, and securing the future tranquillity of the colony, than having recourse, in the first instance, to violence. He completely succeeded in his benevolent efforts. The evil was stayed without shedding a drop of blood; and the Slaves were induced to return peaceably to their work. This is an example well worthy of record and imitation.

We will not dwell on the rebellions in Surinam or in Berbice, but come at once to Demerara, which will occupy the remainder of the present communication. In this colony, alarms of insurrection, and partial disturbances, have been frequent. We have already adverted* to the insurrection of 1796, the termina-

* Negro Slavery, No. VI.

tion of which was followed by executions of so ferocious a description as to equal, if not to surpass, in atrocity, the most revolting tales of savage life. No man will pretend that this disturbance, or any of those mentioned above, originated either with the Abolitionists or the Missionaries. Nothing was then known in Demerara either of the one or the other. Under the stern rule of the Dutch, the sullen repose of the colony had not yet been invaded by the intrusions either of philanthropy or of Christian zeal.

Since that period, partial disturbances have occasionally taken place: "I have known Demerara," says one gentleman, "for a number of years, and during that time the alarms of insurrection have been frequent." Those who resided there at that time cannot have forgotten the case of Mr. Von B—. His Slaves had gone to complain to the Fiscal of excessive suffering; and, receiving no redress from him, had set off in a body to the woods. His son perished in an attempt to bring them back; on which parties were sent out into the woods to subdue them. They may also recollect another rising, a short time before; which was subdued, however, in a very different manner. The Missionary, Davies, was sent among them; and, by pointing out to them the fatal effects of their conduct, and employing the weapons of reason and persuasion, he induced them peaceably to return to their work. In the spring of 1822, also, upwards of a year before the parliamentary discussions on the subject of Slavery commenced, there was a fresh alarm of insurrection, and a plot was said to have been discovered for setting fire to George Town, the capital of the colony; and such was the impression of danger on this occasion, that a reward of one thousand pounds was offered for the discovery of the incendiaries. Little or nothing, however, was publicly said in this country of that, or of preceding alarms. It would have an-

swered no colonial purpose, at that time, to blazon them abroad.

In No. VI., we have pointed out some of the predisposing causes of insurrection in Demerara; and, in No. I., we have also given a delineation of the general character of Negro bondage in that colony, as it existed in 1822. Since that time we are led to believe, that none of its harsh features have been at all softened; that there has been no abatement of the severe exactation of labour, no cessation of the cart-whip, no more ready attention on the part of public functionaries to the redress of grievances. On the contrary, letters from the colony describe the evils of Slavery to have been aggravated rather than diminished, during the past year; while at the same time a new cause of discontent was unhappily and most gratuitously furnished by the Colonial Government.

In 1810, the intolerance of the local authorities with respect to religious instruction, had placed the Missionaries under the necessity of applying for relief to his Majesty's Government. Lord Liverpool was then Secretary of State for the Colonial Department. His lordship, with that humanity and consideration which so much distinguish him, immediately interfered: and, in 1811, transmitted instructions, to the Governor of Demerara on the subject which proved effectual for securing the freedom of religious worship, and obviated the many hindrances which had previously been thrown in the way of the attendance of the Slaves. Under the operation of these judicious instructions, things proceeded with little or no interruption, except from occasional individual hostility, until the month of May last. In that month, Governor Murray issued a proclamation, imposing new restrictions on the freedom of religious worship; and, by an ingenious perversion of the liberal terms of Lord Liverpool's despatch of 1811, which he actually makes the basis of the

new regulations, he endeavours to shield his ill-timed policy from censure. The manifest tenor of his lordship's dispatch was to relieve the Slaves from unnecessary restraint, and not to restrain them, in their attendance on the means of instruction. The proclamation of Governor Murray had a direct contrary tendency. What could have dictated such a proclamation, at such a time it is not easy to conceive. Its effects, whatever were the motives, have been disastrous; and to this rash and ill-judged measure may be traced much of the evil which has since occurred. The proclamation prohibited the Slaves from going to their chapel, even on a Sunday, without a written pass from their owner or manager; and it recommended to the planters to attend themselves, or to send an overseer to attend, along with their Slaves, in order to judge of the soundness and safety of the doctrines which might be preached by the Missionaries. As no means were prescribed by which owners or managers could be compelled to give passes to the Slaves, the obstacles to their attendance were thus greatly increased. Passes were either entirely refused or they were not given till it was too late to make use of them, or the owner or manager was absent or busy; and, even when their requests were complied with, the applicants were often exposed to contumely and reproach on account of their religion. Besides, to write and sign twenty, fifty, or a hundred passes, was no light task on a Sunday morning; and the manager who was called upon to perform it, might almost be excused for displaying his ill humour. But this was not all. Many of the Slaves to whom passes were refused, resolved to brave all hazards rather than forsake the worship of God.—They thus rendered themselves liable to punishment for having violated the Governor's regulation, and cart-whippings on this account are said to have become frequent. Some

of the planters interpreted the proclamation of the Governor to mean that the Slaves were not to engage in religious exercises, even in their own houses, without the leave of their master or manager; and this interpretation being, of course, favoured by such as were hostile to religious instruction, became a further source of vexatious interference. Such exercises were in some cases prohibited; and, in others, their religious books were taken from the Slaves, and destroyed. We know the exaltation of mind which suffering for the sake of religion is capable of generating; and this feeling, akin to the heroism of the martyr, is not confined to the colour of the skin. Some of the Slaves persevered in their attendance at chapel, and in religious exercises in their own houses, notwithstanding the penalties attached to such observances. In one case, a whole family which had distinguished itself by firmness in enduring punishment rather than omit the worship of God, was advertised for sale, with the design, as has been expressly stated, of separating its members and scattering them to a distance from each other. The disturbance broke out only a few days before the sale, which had excited much interest among the Slaves, was to have taken place.

Such was the state of things in Demerara in the months of June and July last, when at the close of the latter month the dispatch of Lord Bathurst arrived in the colony requiring the flogging of women to be abolished, and the whip to be laid aside in the field, as the instrument of coercion in the hands of the driver. We have before us the copy of a letter from a person holding a public station in Demerara, dated the 6th September last, in which he states that at this time "the public mind was much excited; and that it was well known among the Slave population that something was going forward for their benefit, although the colonial newspapers were prohibited from touching on the subject;

and it seemed evident to every one that the sooner some step, according with the wishes and desires of the General Government, was taken by the Colonial Government, the better ; and every one looked to an immediate promulgation on the subject on the meeting of the Court of Policy ; so much so, that on the day of its first meeting people were in town, we mean White Persons, from most estates, for the purpose of returning to their estates informed and prepared how to act. The Court met, continued its sittings for several days ; but nothing was done or known. Upon its adjourned meeting, a fortnight afterwards, precisely the same thing. A third adjourned meeting took place, to no better purpose. It was now understood, however, that there was a difference of opinion among the members of the court, and that some of those who are extensive proprietors argued that every concession to the Slave population was so much taken from the value of their property, and was leading to the absolute destruction of it, and that it was better to correspond with the Government before taking any step ; and perhaps the matter might, on representation, be entirely abandoned. Thus the Court of Policy, after meeting for the *third* time, rose without doing any thing ; at least without either public or private communication on the subject, or as to the result of their sittings."

It may be easily conceived in what a state of perturbation and anxiety the minds of the Negroes must have been kept, during this awful and protracted period of suspense. Every thing dear to them was felt to be at issue ; and, knowing the men to whose decision their fate and that of their children was left, their alarms and apprehensions might be pardoned. We must place ourselves in their situation, if we would duly estimate its difficulties and temptations.

The Governor of Berbice, on receiving Lord Bathurst's dispatch,

very judiciously employed a Missionary to explain its purport to the Slaves, and to address to them the necessary precautions and qualifications. At Berbice all has remained tranquil. Such was not the course pursued at Demerara. Whether Governor Murray imagined that the matter might be kept secret from the Slaves until a communication could be had with Lord Bathurst on the subject, we know not. In that case, he ought at least to have adopted measures for preserving the public peace in the interim. But the gentleman whom we have last quoted affirms, that "no measures of security were taken, nor any additional surveillance, except increasing nominally the militia drill days to two days in the week : and even this," he says, "was not strictly acted on ; the police, in all its branches, remaining in the same state of looseness and inactivity as usual." The Governor omitted even to guard the privacy of his own domestic circle. The whole tenor of the evidence on the trial of the riotous Slaves proves that the information respecting the contents of Lord Bathurst's dispatch, reached them principally through the medium of the Governor's own domestics*. On the trial of Jack Gladstone, whose name has become familiar to our readers, it appeared that Jack told his fellows that he had been informed by his friend Daniel, the Governor's servant, that "it was really true about their freedom." Not satisfied with this, the witness says he asked him whether he had himself read the newspaper ? to which he answers, No ; but in order to obviate all distrust, he adds, "I'll tell you a little news. The manager of Port Estate lately said to a Negro who was being flogged, 'What, because you are to be freed, you don't want to work ?' What say you to that ?" To this the

* How it has happened that these domestics were neither brought to trial, nor produced as witnesses, is a mystery yet to be explained.

witness says he replied, as well he might, "I am glad of it."

The expectations, therefore, on the part of the Slaves of some favourable change in their condition appear to have been derived either from the information conveyed to them by the Governor's domestics, or from the indiscreet expressions of their superiors, who, like the manager of Port Estate, chose to add to the severity of their penal inflictions the bitterness of disappointed hopes. As if it had been said to them—"You thought you were going to be free, and that the King was going to put an end to the whip; I will shew you what freedom you are to expect, and that, whatever the King may say, we will whip on." It has been asserted indeed, that several proprietors thought it their duty to begin on their own estates the work of reform by laying aside the whip in the field. Whatever truth there may be in this statement as it respected a few individuals, whom it is impossible too highly to honour for their conduct, it is certain that the bulk of the planters pursued a different course; nay, some of them, in open and insolent contempt and derision of Lord Bathurst's instructions, sent their drivers into the field armed with two whips, instead of one.

Can we wonder at the extraordinary excitement which all these circumstances produced among the Slaves? Was it possible that men like them, uninfluenced by principles and motives which might have produced a more unqualified forbearance, should not, under such circumstances, manifest some impatience of their lot? Was it possible that men, writhing under the lash, and witnessing its shameful infliction on the bared bodies of their wives and daughters, when they learnt on good authority that these severities had been proscribed by the supreme authority of the state, though they were nevertheless continued and even aggravated by their managers; was it possible, we say, for men in

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such circumstances, to remain in a state of undisturbed quiet, without a single movement for their relief? It was utterly impossible. The object of the movement which they did make, it is obvious from the whole of the evidence, was to obtain, from the constituted authorities of the colony, an explicit declaration as to the intentions of the Government towards them, and as to what their future condition was to be.—In the prosecution of this object, the Slaves of several estates on the east coast appear to have agreed to lay aside their tools; in other words, to strike work until they could obtain the requisite satisfaction. The 18th of August was the day chosen for the purpose. On that day several outrages were committed by the Slaves. They seized such arms as they could obtain, which however were few in number; and they confined in the stocks several overseers and managers, who either resisted their proceedings, or were quitting the estates in order to spread the alarm of insurrection; and they are also said to have fired some shots, and to have roughly handled some individuals. But even this degree of violence appears to have been beyond their purpose.—Telemachus says, that orders were given that "they must not hurt the White people;" and several White persons testified that when Jack, who seemed to be the leader, knew of their confinement in the stocks, he immediately caused them to be released. It was reported at first that several White persons had been put to death by the Slaves; but this report appears, after a minute inquiry, to have had no foundation in truth. One White man only, we believe, was killed; and his death is said to have been caused by an accidental shot from his own party.

Such appears to have been the extent of the violence of which the refractory Slaves were guilty. Neither in the evidence which has been published, nor in the various statements of individuals, have we

been able to discover one well-authenticated fact which goes beyond it. They do not appear to have taken the life of a single White, to have demolished a single house, or to have set fire to a single cane-piece. It is a remarkable circumstance that on the very day on which they struck work, a considerable body of the Slaves, amounting, it is said, to about a thousand, had a long conference with the Governor, who happened to be riding out in the direction of the disturbed estates.— To him they came forward to represent their grievances, and to solicit his interference. They are said to have also expressed to him their loyalty to the King, and their desire to act peaceably; and it does not appear that any one of those who were present at *this* conference were guilty of any violence, or even of any disrespect towards the Governor. What tone he took we have yet to learn: we have reason however to believe, that he quitted them without having made any satisfactory communication on the subject which chiefly agitated them, and we have not been told that he gave them any assurance that the grievances under which they laboured would be inquired into and redressed. Had he done so, it would, without doubt, have been stated by the planters by way of aggravating the guilt of the insurgents. No such statement, however, has been made in any public or private communication which we have seen. It may therefore be assumed that no such assurance was given; and this reserve on the part of the Governor would naturally be associated, in the minds of the Slaves, with the discouraging circumstances that he was himself a planter.

The Slaves, however, do not seem on this account to have abandoned the hope of effecting their object without violence. Two days more pass, and no cane-piece is consumed, no house is demolished, no life is taken; though in the interval some of their number are said

to have been killed and some made prisoners. Nay, when Colonel Leahy advanced to the disturbed estates with a considerable force composed of King's troops and militia, the Slaves were so far from manifesting any hostile purpose that they came forward in a large body to confer with that officer. They are said to have represented to him, as they had done to the Governor, their loyalty to the King, and the confidence they placed in the friendly feelings of the King's officers towards them. To the King's officers, therefore, they addressed themselves, imploring their protection against the planters, of whose exactions and severities they complained. While they were thus conferring with Colonel Leahy, or just as their conference ceased, the troops are said to have begun firing upon them, and, some accounts add, without orders. As the Slaves were crowded together, and were not expecting an attack, the carnage was considerable. In a few minutes one hundred and fifty of them, or, according to some statements, two hundred, lay dead or wounded on the spot; the rest, as soon as they recovered from their surprise, fled with precipitation, and without offering any resistance whatever*. The carnage appears to have been for a time pursued. The Indians were called in and used as bloodhounds to track the fugitives in the woods and to bring them in alive or dead; whether with the stipulation of the usual reward, on the exhibition of the right arm of the murdered Slave, we know not. Courts-martial were immediately put in requisition to try the prisoners; and we have yet to learn how many hundreds of these wretched beings have perished by the sword and the gallows. But, be the number what

* Different statements have been given of this important transaction. But after a careful comparison of those statements, and a minute inquiry into the circumstances of the case, the above has appeared to us to be the most correct account of it.

it may, a thousand as some say, or eight hundred, or one hundred, it becomes the Parliament of this country to make diligent inquisition respecting the blood which has been thus profusely shed, and to judge fairly between the oppressor and the oppressed.

The very mode in which these trials are said to have been conducted, will afford no small matter of deep reflection to the people of England. It will enable them to appreciate the system which they are upholding, not less by their fleets and armies than by the large amount of money they are annually paying to the planters, in the way of bounties and protecting duties on their sugars.

The accused were brought to the bar of the Court not only strongly guarded, but tightly pinioned ; and they are said to have remained pinioned during their trial. They had been made previously to undergo interrogatories, and the particulars which had thus been drawn from them were in the hands of the President of the Court. They had no legal assistance. They had not even been informed of the specific charges on which they were to be tried until placed at the bar. The accusation was then read to them, and the trial proceeded. The evidence admitted by the Court was of the most vague and unsatisfactory description, such as would not have been tolerated for one moment in any court of justice in this country* ; and it is obvious, that, under the circumstances of the case, the accused could have no adequate means of bringing forward exculpatory testimony. After conviction, confessions were drawn from many of them, which were directed, almost exclusively, to that point

which appears to have formed the supreme wish of the planters ; we mean the inculpation of Mr. Smith, the Missionary. These confessions, however, would serve of themselves to vindicate the character of that deeply-injured individual. They are destitute of all pretence to be regarded as evidence ; and they sufficiently betray their origin—the hatred of Smith entertained by the Planters, and the terror of the Slave in the view of the gallows that awaited him. Many of these confessors, however, when they found that their falsehoods would not avail to save them from death, declared, in the most explicit terms, the perfect innocence of Mr. Smith ; and deplored, as the most painful circumstance of their lot, that they should have been induced, by the combined influence of hope and terror, unjustly to accuse that good man.

The case of Mr. Smith must be reserved for another opportunity. That of the Slaves is sufficient to engage our present attention.

We will not stop to compare the conduct of the constituted authorities at Demerara with that which was pursued, on a similar occasion, by the authorities at Honduras, as we have stated it above ; although there might be found reason to believe that the motives which respectively influenced them were as different as the results. We would beg, however, to contrast the measure of justice dealt out, in the West Indies, to rioters, according as they are White or Black. In Barbadoes a White mob assemble and commit the most violent outrages, deliberately protracted for several days, in the very midst of the capital of the colony, and in sight of the government house ; they set the laws at open defiance ; they threaten and even attempt the lives of his Majesty's subjects, and force them into exile after having destroyed their property ; they openly denounce vengeance on any one who shall dare to take any part in bring-

* Be it remembered also, that the testimony on which so much blood has been shed was that of Slaves—a species of testimony rejected as utterly unworthy of credit, as totally inadmissible, by all our Colonial Legislatures, in any cause affecting a free man, whether civil or criminal.

ing the delinquents to justice ; and they promise to these, if brought to trial, all the impunity which a friendly jury, determined to go all lengths in their behalf, can ensure to them. And what is the conduct of the King's Governor ? He absolutely refuses to interfere for the protection either of the injured and outraged individuals or of their property. "I am sorry for you," he says ; "I wish you well ; but I fear that the arm of protection, if I extend it to you, will be represented as the arm of tyranny." And when, after having been called upon to prevent the crimes which were about to be perpetrated almost in his view, he issues at length (the crimes having been perpetrated) a proclamation offering a reward for the detection of the delinquents. The delinquents, who glory in what they have done, pour the contempt which it deserved on this impotent effort to save appearances : they brave the Governor to his face, and set utterly at nought his tardy interference.

We have no such misplaced lenity, no such limping and powerless exertion of authority to complain of, in the case of the Black mob of Demerara, as we have to contemplate in that of the nearly contemporaneous White mob of Barbadoes. Martial law, blood, slaughter, pursuit, summary and sweeping execution are promptly resorted to by the local authorities of Demerara. Day after day, and week after week, witness the steady and undeviating march of their retributive vengeance. Scores, nay hundreds, of victims are required to satisfy its demands. And the audacity of the Negro in having indulged even a thought or a dream of *freedom* (a word not even to be murmured in the West Indies), and in having dared (somewhat impatiently and irregularly, inconsistently at least with plantation discipline) to demand what it was which the reported benevolence of his sovereign really designed for him, must be expiated by a river of blood.

Let us suppose such a case as this to have occurred in England. Let us suppose that the miners of Cornwall, or the iron-workers of Wales, or the keelmen of the Tyne, or the weavers of Lancashire, had conceived themselves (whether justly or not) to have been aggrieved by their masters, whom they suspected, on what appeared to them good grounds, of withholding from them the advantages which the law allowed them ; that in consequence of this apprehension they had struck work, and refused to resume it until they had obtained the requisite explanations ; and that they had even gone the length of threatening violence to their masters, and of maltreating such of their body as continued to work in the usual way. Let us suppose all this, yet would it be tolerated that these men should be forthwith attacked by a military force, killed in cold blood by hundreds, hunted down like wild beasts, tried and executed by scores as traitors ? What would be said of such a proceeding ? Let the clamour produced by the unhappy affair at Manchester testify. Or suppose, when such large bodies of Spital-fields weavers crowded last year to Westminster, filling Palace-yard and all the avenues and passages of the Houses of Parliament with their numbers, beseeching and imploring the members of the Legislature to protect them from the unjust purposes, as they deemed them, of their masters ; suppose, we say, that Parliament, instead of lending a patient ear to their complaints, and suspending even the intended course of legislation, in deference to their perhaps unreasonable fears and misapprehensions (for such was the line of its policy), had called out the military to sabre and hunt them down by hundreds, and had then tried and executed the survivors by scores ; what would have been the general feeling amongst us ? Should we not have raised our voices as one man against such insufferable tyranny and oppression ?

Or take a still stronger case, that of the agricultural labourers, who in open day have been proceeding in bodies to the destruction of threshing machines, and to other acts of lawless violence; or that of the Luddites; or that of the Blanketeers; and let us ask whether it would have been endured that even these misguided, and many of them most criminal individuals, should have been dealt with as the poor, ignorant, oppressed, cart-whipped Slaves of Demerara have been dealt with? Again, therefore, we say it, the country is bound to make inquisition respecting the blood which has been there so profusely shed. Let the whole of the documents on the subject be forthwith laid on the table of Parliament, and, if the statement we have now made be incorrect, its incorrectness will thus be established: if otherwise, Parliament and the Public will feel that if they hesitate to apply an effectual remedy to such evils as have now been placed before them, they will be justly chargeable with all the atrocities which have been or may hereafter be committed, and with all the blood which has been or may still be shed, in the maintenance of this abominable system.

And, if, in a case in which the insurgents conducted themselves with such singular moderation and forbearance, neither taking away life nor being guilty of massacre or conflagration, their irregularities and their refractory conduct have been visited with such tremendous vengeance, what are we to expect will be the nature and extent of the punishments which those are fated to endure, who may hereafter be led by the present experience of the tender mercies of their superiors, to plunge, on any future occasion of the same kind, still deeper in crime, and to regard it as the only course of safety not to complain or to remonstrate, not to strike work or to apply to the constituted authorities; but to proceed at once to devasta-

tion and blood? Again we say, let the documents necessary to elucidate this transaction be produced—the entire documents—the records of the Fiscal's office, the dispatches of the Governor, the report of the inferior officers, both civil and military; the examinations and depositions of witnesses, the previous interrogatories addressed to the accused, with their answers, the whole detail of the proceedings on their trial, their defence, their sentence, and their punishment. And let the evidence of witnesses and the declarations of prisoners be communicated to us, not in the language into which they have been *translated*, but in that in which they are given; not in the balanced phrases which would be unintelligible to the Slaves even in our other colonies, but in the mongrel dialect of Dutch and English, which forms the colloquial language of the Slaves of Demerara. We shall then be in a better capacity to judge between the parties; and shall be able, with satisfaction to ourselves, to ascertain whether our wretched fellow-subjects in that colony have met with their fair share of even-handed, temperate, British justice.

Before we conclude this Number, it will be proper to advert to a document on which much stress has been laid by West-Indians; we mean what is called the "defence" of Jack; and which is without doubt, as pure a piece of mystification as ever was employed to prop up a bad cause. So important, however, as we understand, has it been regarded by the authorities of Demerara, that Jack's life has been spared; and this defence, besides being dwelt upon by the periodical organs in this country, as decisive proof of the guilt both of the Anti-Slavery Society and of "Parson" Smith, has been stated by several planters resident among us to be worth a thousand pounds to their cause. We do not believe it will do them any good whatever. It overshoots its mark, and, by attempt-

ing too much, lays bare its real purpose. A man with a halter round his neck, who knows that the tightening or the loosening of it will depend on the satisfaction which what he may say shall give to the arbiters of his fate, is very likely to consider, not what is true, but what will please these awful personages, and so save himself. Accordingly, the prisoner very judiciously labours in his "defence" to shew that Mr. Wilberforce, and "Parson" Smith, and the Bible, were the three great incendiaries who had lighted the flame of insurrection in Demerara. This last point was a master stroke of policy; for the wise men of that colony knew that if they could but discredit the Bible, and establish its character as an instrument of sedition and rebellion they should not only get rid of "Parson" Smith, but get rid also at once of all the vile and troublesome Missionaries who have been wickedly labouring to shed light on the pagan darkness of the West Indies. The Bible being condemned as a bad and dangerous book, those whose special work it is to teach its doctrines to the Slaves, must, of course, be proscribed also with it, as bad and dangerous men. Jack's "defence" is so conducted, that the British public are led to infer from it, that he was a member of Mr. Smith's congregation; but the fact is, that though his father, Quamina, belonged to it, he himself never did belong to it; nay, that he had never made any religious profession whatever. He had been united, indeed, by one of the Missionaries, to a young woman on a neighbouring estate, by whom he had two children; but *her* master had deprived him of her, and appropriated her to his own use; a circumstance which was not calculated to increase his attachment to the present system. But mark the words put into the mouth of this Negro, and how admirably they go to confirm all the favourite views and pre-conceived notions of the planters.

"Before this Court," he says, "I solemnly avow, that many of the lessons and other parts of Scripture selected for us in Bethel Chapel, tended to make us dissatisfied with our situation as Slaves; and had there been no Methodists* on the East Coast, there would have been no revolt." Those deepest in the rebellion were in 'Parson' Smith's confidence. The half sort of instruction we received, I now see was highly improper. It put those who could read a little, on examining the Bible, and selecting passages applicable to our situation as Slaves, and served to make us dissatisfied with our owners; as we were not always able to make out the real meaning of such passages. I would not have avowed this to you now, were I not sensible that I ought to make every atonement for my past conduct, and put you on your guard in future."—Those who can bring themselves to believe that this was the speech of a Demerara Slave, must be prepared also to admit that the time is come for giving such Slaves their freedom. Jack is certainly as fit, intellectually, as his master, to take his place in the Court of Policy, and is fully prepared (to use the language of the parliamentary resolutions) "for a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty's subjects."

But we should be deceiving ourselves, if we were thus to judge. The speech is not the speech of Jack. It bears, however, a close resemblance to some passages in the elaborate but most fallacious report of Mr. Robertson, the registrar of the colony, who expresses, we presume, the general sentiments of the colonists on the subject of the Missionaries. Jack very prudently, coincides in their views, as

* Jack, if he knew any thing of Mr. Smith, must have known he was not a Methodist; and as for the Methodists, it has been asserted by themselves, and the fact has not been contradicted, that not one Slave who was a member of their society took any part in the disturbance.

he would have coincided in any other set of views which would have answered the same important end of saving his life. But who has manufactured his speech, and *done* it into good English, and given to it its air of philosophical moralizing? This is a question to which we should much like to have a true answer. At all events, as Jack is happily still alive, Government may send for him to this country, that we may profit by the profound results of his experience; and that we may judge, by actual intercourse, of his capacity to make such orations. The planter's say, Jack's speech is worth a thousand pounds to their cause. We are sure that Jack's presence, after that speech, would be worth a thousand pounds to ours.

To shew that we are supported in this view of the subject by no mean authority, we quote from the *Guiana Chronicle* of the 17th Dec. 1823, published in George Town, the capital of Demerara, the following passage: the Editor deems it "a task of considerable difficulty" to "explain to the Negroes the sentiments conveyed in Lord Bathurst's dispatch." "To make a Negro thoroughly understand the differ-

ence between simply *ameliorating* his condition and bestowing on him absolute freedom, requires a knowledge of African and Creole character which few are endowed with." "A Negro can comprehend what is meant, by allowing him one, two, or three days in the week to himself, &c.; but it will take more shrewdness, skill, and dexterity, than commonly falls to the lot of human kind, to beat into his head the real purpose of indefinite measures for his *amelioration*." "We should like to hear a manager give a satisfactory answer to a Negro, who should ask him what the King meant by 'ameliorating his condition'; we think it would be a posing question. The references, too, which the noble Secretary makes to 'special benefits, British Parliament, Majesty's Government, and House of Commons, will carry with them dark and mysterious significations, which it will require considerable powers of invention to elucidate to Quashy's satisfaction."

If this statement be true, and we believe it to be so, then, we again ask, who made the speech which has been put into the mouth of Jaek Gladstone?

Review of New Publications.

FRANKLIN'S *Narrative of a Journey to the Shores of the Polar Sea.*

(Concluded from p. 118.)

WE now proceed to mark the progress of our travellers from Fort Enterprise to the mouth of the Copper-mine River, and along the coast of the Arctic Ocean. The hardships of their journey may be inferred from the following particulars:—

The travelling distance between these two points is about 334 miles; and, for 117 miles of this distance, the canoes and baggage were to be dragged over snow and ice. But

this was only a small part of their perils, either in experience or in prospect. The number of their hunters was reduced to five; two of the most active having declined to go further. Akaitcho and his tribe had been furnished with ammunition, for the purpose of securing an adequate supply of food; but Captain Franklin soon found that he could place little dependence on their exertions: the killing of a single deer became now a matter of importance. At one point, however, they shot some musk oxen; animals which, during the summer months, frequent these high lati-

tudes, and feed on the same substances with the rein-deer. The course of the Copper-mine River lies very much between rocky elevations of primitive formation, and is interrupted by frequent and dangerous rapids. On the 14th of July, Dr. Richardson ascended a lofty hill; whence he obtained the first view of the sea, which appeared covered with ice. On the following day they encamped near a spot strewn with human skulls and bones, answering exactly to the description given by Hearne of the place where the Chipewyans, who accompanied him, perpetrated their dreadful massacre on the Esquimaux; and which, from that circumstance, bears the appellation of *Bloody Fall*. Here they came up with a small party of Esquimaux, who, recollecting the fate of their countrymen, were much terrified on hearing that Akaitcho and his Indians were in the neighbourhood. We cannot afford space for relating their pleasing interview with the venerable old man, Terre-gannoeuck, of the tribe of Naggeook-tormæous; names which we would rather put down upon paper than attempt to articulate. The sea is only nine miles distant from Bloody Fall; and here they arrived on the 18th of July, after a journey from Fort Enterprize of a little more than thirty days. Here Mr. Wentzel left them, with a promise of laying up a store of provisions for them at Fort Enterprize, in case they should return that way; a promise which, either from want of means or of proper diligence, he failed to perform, and thus became the cause (we hope the *innocent* cause) of much of their subsequent calamities.

They now embarked upon the Polar Sea in two small canoes, with only fifteen days provisions, wholly uncertain whither their course might lead them; in imminent peril from the shock of storms or floating ice on the one hand, and from the attacks of want and famine on the other. A nobler instance of adven-

turous courage was surely never displayed; it might be almost termed unjustifiable presumption, had it not been founded, as we really believe it to have been, in a sense of duty. Captain Franklin and his English party had engaged in a specific task; and they resolved that no danger should deter them from pursuing it, while there appeared the smallest chance of success. It is pleasing to observe, that in the midst of all these perils, they seem to have found time and inclination for celebrating Divine service every Sunday. We insert the following account of their doubling Cape Barrow, in a gale of wind.

"At noon the wind coming from a favourable quarter tempted us to proceed, although the fog was unabated. We kept as close as we could to the main shore; but having to cross some bays, it became a matter of doubt whether we had not left the main, and were running along an island. Just as we were endeavouring to double a bold cape, the fog partially cleared away, and allowed us an imperfect view of a chain of islands on the outside, and of much heavy ice which was pressing down upon us. The shore near us was so steep and rugged, that no landing of the cargoes could be effected; and we were preserved only by some men jumping on the rocks, and thrusting the ice off with poles. There was no alternative but to continue along this dreary shore, seeking a channel between the different masses of ice which had accumulated at the various points. In this operation both the canoes were in imminent danger of being crushed by the ice, which was now tossed about by the waves that the gale had excited."

Vol. II. pp. 200, 201.

Soon after, they penetrated into a deep and spacious bay, named George the Fourth's Coronation Gulph. This gulph is indented by numerous inlets, and abounds with islands, which appear linked together by masses of immoveable ice.—After descending to the bottom of the gulph, they coasted along its eastern boundary, till they arrived in sight of a point of land, which they denominated Point Turn-again. It now became evident that, with their present scanty store of pro-

vision, with the little prospect which they had of increasing it to any adequate supply, and, with the near approach of another Arctic winter, it would be little short of madness to attempt to proceed farther eastward. They therefore embarked inland, at the mouth of a river which falls into Arctic Sound, and which they denominated Hood's River, intending to make the best of their way across the country to their former winter residence at Fort Enterprise. They had coasted from the mouth of the Copper-mine River to Point Turnagain, a distance of 500 miles. During this part of their progress, they observed several traces of the Esquimaux, but saw no human being.

Captain Franklin "favours the opinion of those who contend for the practicability of a North-West passage." That there is a vast ocean to the north of the Copper-mine River, studded with islands, of very various extent, is, we think, almost ascertained by the discoveries of Captain Parry's first voyage, combined with those of our present travellers. But the practicability of navigating this ocean seems yet a very doubtful point; and, as every one knows, has been rendered more doubtful than it was before, by the result of the late expedition to Repulse Bay. At the same time, the distance between the head of Chesterfield Inlet and the most easterly point of Captain Franklin's journey, appears, comparatively speaking, so short, that we do not yet despair of a discovery of the whole line of coast which forms the northern boundary of the American continent. What may not be achieved under such leaders?

We have now to call the attention of our readers to what we deem the most interesting part of the narration. A more affecting tale of physical suffering was never recorded. Reality may here be said to outstrip romance; and the only wonder is, that any human beings could survive such extremities of want and suffering as they had to

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undergo. Captain Franklin, having planted the English flag on the loftiest sand hill, near the mouth of Hood's River, and left on the same spot a tin box, containing a letter, for the information of Captain Parry, in case he should touch at these points, proceeded up the river on the 26th of August, 1821. His intention was, to advance up this stream as far as it might prove navigable, and then to construct some canoes out of the materials of the larger ones, small enough to be carried on men's shoulders, in crossing the barren grounds to Fort Enterprise.—Even at this time of year, such was the severity of the climate, that snow was upon the ground, and the small pools were frozen. They saw very few animals; their remaining provisions were rapidly diminishing; and their ammunition, upon which their future sustenance depended, was also getting very low. A short distance up the river, they came to a tremendous chasm, with perpendicular walls of 200 feet in height, where its waters are precipitated over a rock, forming two magnificent and picturesque falls, close to each other. These they denominated Wilberforce Falls; "as a tribute," says Captain Franklin, "of my respect for that distinguished Christian and philanthropist."—They quitted the river on the 3d of September, and made across the country for Point Lake. This was the beginning of their sorrows.—From this period to the 7th of November following, when the poor remains of their scattered party were relieved by the arrival of some Indians at Fort Enterprise, a scene of labour, distress, exhaustion, hunger, and mortality ensued, such as has seldom been experienced, and still more rarely been described.—The narrative is calculated to excite feelings of the most painful interest. The ground was covered a foot deep with snow; and the swamps, over which they had to pass, were entirely frozen; but, the ice not being sufficiently strong, they frequently

plunged knee deep in water. They were obliged to sleep in their socks and shoes, constantly drenched as they were with water, in order to prevent them from freezing. Their stock of provisions, which they brought with them from the Copper-mine River, being now gone, they were reduced to subsist chiefly on a sort of lichen, called *tripe de roche*, except when the hunters were fortunate enough to kill a few partridges. Some days they passed without taking the least nourishment; and the ordinary pains of hunger were augmented by that keenness of appetite which is engendered by cold and exercise. Pieces of skin, bones of deer that had been devoured by wolves, and even their old shoes, at last became articles of food. In the mean time, some of the Canadians had, with the most unaccountable and infatuated improvidence, thrown away the fishing nets, and burnt the floats, their only resources for procuring provision when the land animals should fail. Before the party reached the banks of the Copper-mine River, their only remaining canoe was broken, and rendered entirely useless. There was neither time nor timber either for repairing it or constructing a new one. On the 26th of September they reached the banks of the river, but without the means of crossing it. From this time to the 4th of October, eight invaluable days were wasted in ineffectual attempts to pass it. The following picture exhibits all the energy of exertion occasioned by a desperate exigency.

"The men began at an early hour to bind the willows in faggots for the construction of the raft, and it was finished by seven; but as the willows were green, it proved to be very little buoyant, and was unable to support more than one man at a time. Even on this, however, we hoped the whole party might be transported, by hauling it from one side to the other, provided a line could be carried to the other bank. Several attempts were made by Belanger and Benoit, the strongest men of the party, to convey the raft across the stream,

but they failed for want of oars. A pole, constructed by tying the tent poles together, was too short to reach the bottom at a short distance from the shore; and a paddle which had been carried from the sea-coast by Dr. Richardson, did not possess sufficient power to move the raft in opposition to a strong breeze, which blew from the opposite shore.— All the men suffered extremely from the coldness of the water, in which they were necessarily immersed up to the waists, in their endeavours to aid Belanger and Benoit; and, having witnessed repeated failures, they began to consider the scheme as hopeless. At this time Dr. Richardson, prompted by a desire of relieving his suffering companions, proposed to swim across the stream with a line, and to haul the raft over. He launched into the stream with the line round his middle; but when he had got a short distance from the bank, his arms became benumbed with cold, and he lost the power of moving them; still he persevered, and, turning on his back, had nearly gained the opposite bank, when his legs also became powerless, and to our infinite alarm we beheld him sink. We instantly hauled upon the line, and he came again on the surface, and was gradually drawn ashore in an almost lifeless state. Being rolled up in blankets, he was placed before a good fire of willows, and fortunately was just able to speak sufficiently to give some slight directions respecting the manner of treating him. He recovered strength gradually, and by the blessing of God was enabled in the course of a few hours to converse, and by the evening was sufficiently recovered to remove into the tent. We then regretted to learn that the skin of his whole left side was deprived of feeling, in consequence of exposure to too great heat. He did not perfectly recover the sensation of that side until the following summer.— I cannot describe what every one felt at beholding the skeleton which the Doctor's debilitated frame exhibited." Vol. II. pp. 287—289.

At length they succeeded in reaching the opposite shore, by means of a wretched canoe, or rather basket, which they had constructed for this purpose, and in which they were transported successively, one by one. By these frequent traverses the canoe was materially injured; and, towards the last, filled each time

with water, before reaching the shore, so that all their garments and bedding were wet, and there was not a sufficiency of willows to make a fire to dry them.

Mr. Back, with three of the Canadians, was now sent forward in search of relief from the Copper Indians ; while Captain Franklin, with the rest of the party, moved on as well as their extreme weakness would permit. As yet none of their number had actually perished ; but now some of the Canadians began to drop behind, from the united severities of cold, hunger, fatigue, and despondency. The English party were borne up by a firmer tone of animal spirits, increased in no small degree by the influence of religious feelings and considerations. Mr. Hood's weakness, however, was such, that he was obliged to be left behind, in company with Dr. Richardson and Hepburn, while Captain Franklin bent his course, with infinite difficulty, towards Fort Enterprise. His party was soon diminished to four persons besides himself ; the rest having sunk through fatigue ; while their companions were reduced to the dreadful necessity of abandoning them in this forlorn condition. On reaching the Fort, how bitter was their grief and disappointment at finding it wholly destitute of supplies ! "There was no deposit of provision, no trace of the Indians, no letter from Mr. Wentzel to point out where the Indians might be found." "The temperature was now between 15 deg. and 20 deg. below zero." Two days after their arrival, Belanger came with a note from Mr. Back, stating that he had seen no trace of the Indians. Here, then, they remained from the 12th of October to the 7th of November, in a state of the most afflicting destitution, feeding on deer skins which they found buried under the snow, several of which were putrid, and scarcely eatable even by men suffering the extremity of famine. A very few days more must have sealed the destruction of the

whole party, when some Indians, whom Mr. Back had at length met with and informed of their distresses, most providentially came to their relief : but, of eighteen Canadians who had accompanied the expedition, not more than five or six seem to have survived their sufferings.

On the evening of the 29th of October, while Captain Franklin and his wretched companions were seated round their fire, they were suddenly surprized by the approach of visitors, whom they at first hailed as a party of Indians, coming to their relief, but presently found to be Dr. Richardson and Hepburn, the only poor remains of the party who had been left in the rear. The account of their meeting is affecting beyond expression.—

"We were all shocked at beholding the emaciated countenances of the Doctor and Hepburn, as they strongly evidenced their extremely debilitated state. The alteration in our appearance was equally distressing to them, for since the swellings had subsided we were little more than skin and bone.—The Doctor particularly remarked the sepulchral tone of our voices, which he requested us to make more cheerful if possible, unconscious that his own partook of the same key.

"Hepburn having shot a partridge, which was brought to the house, the Doctor tore out the feathers, and having held it to the fire a few minutes, divided it into seven portions. Each piece was ravenously devoured by my companions, as it was the first morsel of flesh any of us had tasted for thirty-one days, unless indeed the small gristly particles which we found occasionally adhering to the pounded bones may be termed flesh. Our spirits were revived by this small supply ; and the Doctor endeavoured to raise them still higher by the prospect of Hepburn's being able to kill a deer the next day, as they had seen, and even fired at, several near the house. He endeavoured, too, to rouse us to some attention to the comfort of our apartment, and particularly to roll up, in the day, our blankets, which (expressly for the convenience of Adam and Samandre) we had been in the habit of leaving by the fire where we lay on them. The Doctor having brought his Prayer-book and Testa-

ment, some Prayers and Psalms, and portions of Scripture, appropriate to our situation, were read, and we retired to bed." Vol. II. pp. 324—326.

Amidst this scene of calamity, it is truly delightful and edifying to observe the steady piety of the English party, and the efficacy of right religious feelings and principles, in enabling them to hold up under a pressure of suffering which overwhelmed those who had nothing better to lean upon than their animal strength and spirits. The Canadians had an advantage over the English, with respect to bodily strength, and the habit of being exposed to the hardships and severities of a North American winter. Yet they all sank, as much through the influence of despondency, as through cold, hunger, and fatigue; while their less robust companions weathered and outlived the storm. Some may be disposed to ascribe this to the greater fortitude inspired by superior reflection and intelligence. We attribute it far more to the operation of religious hopes, feelings, and principles, kept alive by frequent acts of devotion, and displaying themselves in a spirit of profound resignation to the will of God, attended with a cheering trust in the continued protection of his good Providence.

Dr. Richardson's narrative is distinguished by a mixture of pious reflection and resolute conduct, under circumstances the most trying to a benevolent and religious mind. His pious feelings may be collected from the following short passage.

"Through the extreme kindness and forethought of a lady, the party, previous to leaving London, had been furnished with a small collection of religious books, of which we still retained two or three of the most portable, and they proved of incalculable benefit to us. We read portions of them to each other as we lay in bed, in addition to the morning and evening service, and found that they inspired us on each pe-

rusal with so strong a sense of the omnipresence of a beneficent God, that our situation, even in these wilds, appeared no longer destitute; and we conversed, not only with calmness, but with cheerfulness, detailing with unrestrained confidence the past events of our lives, and dwelling with hope on our future prospects. Had my poor friend been spared to revisit his native land, I should look back to this period with unalloyed delight." Vol. II. pp. 328, 329.

Dr. Richardson's resolute conduct, under very delicate and difficult circumstances, will appear from the following afflicting statements. On Sunday, October 20th, Mr. Hood, in a state of extreme debility, which must have terminated his life within a few days, was sitting before the tent, at the fire side, arguing with Michel, an Iroquois, and the only American now in their company. Dr. Richardson and Hepburn, who were at some little distance, were surprised at the report of a gun; and, on coming up, found poor Hood lifeless, having been shot through the head. All the circumstances concurred to fasten suspicion upon Michel, as the murderer; and his subsequent behaviour served to confirm that suspicion. In short, the proof of his guilt may be said to have amounted to a moral certainty. We cannot help interrupting this narrative for a moment, in order to notice the pleasing symptoms of Mr. Hood's piety, at the moment he was called out of the world. *Bickersteth's Scripture Help* was found lying open beside the body, as if it had fallen from his hand; and it is probable that he was reading it at the instant of his death*. But to return to Michel—

* We cannot pass over the mention of Mr. Bickersteth's name without strongly recommending to our readers a little work lately given to the public from his pen, entitled, "Practical Remarks on the Prophecies."—This tractate states, with great moderation and knowledge of Scripture, the general bearings of sacred prophecy, particularly in reference to a question which has of late much interested many devout minds; namely, the due application of scriptural predic-

This man's behaviour continued to excite the most reasonable alarms in the minds of our two surviving English travellers ; and Dr. Richardson soon found himself reduced to the dreadful necessity of taking away the life of a fellow-creature, in order to preserve his own, and that of his companion. The following is his defence of the conduct which he pursued on this occasion.

" Thick snowy weather and a head wind prevented us from starting the following day ; but on the morning of the 23d we set out, carrying with us the remainder of the singed robe. Hepburn and Michel had each a gun ; and I carried a small pistol which Hepburn had loaded for me. In the course of the march, Michel alarmed us much by his gestures and conduct, was constantly muttering to himself, expressed an unwillingness to go to the Fort, and tried to persuade me to go to the southward to the woods, where he said he could maintain himself all the winter by killing deer. In consequence of this behaviour, and the expression of his countenance, I requested him to leave us, and go to the southward by himself. This proposal increased his ill-nature, he threw out some obscure hints of freeing himself from all restraint on the morrow ; and I overheard him muttering threats against Hepburn, whom he openly accused of having told stories against him. He also, for the first time, assumed such a tone of superiority in addressing me, as evinced that he considered us to be completely in his power ; and he gave vent to several expressions of hatred towards the White people, or, as he termed us, in the idiom of the voyagers, the French, some of whom, he said, had killed and eaten his uncle and two of his relations. In short, taking every circumstance of his conduct into consideration, I came to

the conclusion that he would attempt to destroy us on the first opportunity that offered, and that he had hitherto abstained from doing so from his ignorance of the way to the Fort, but that he would never suffer us to go thither in company with him. In the course of the day he had several times remarked that we were pursuing the same course Mr. Franklin was doing when he left him, and that by keeping towards the setting sun he could find his way himself. Hepburn and I were not in a condition to resist even an open attack, nor could we by any devise escape from him. Our united strength was far inferior to his, and, besides his gun, he was armed with two pistols, an Indian bayonet, and a knife. In the afternoon, coming to a rock on which there was some *tripe de roche*, he halted, and said he would gather it whilst we went on, and that he would soon overtake us. Hepburn and I were now left together for the first time since Mr. Hood's death, and he acquainted me with several material circumstances which he had observed of Michel's behaviour, and which confirmed me in the opinion that there was no safety for us except in his death, and he offered to be the instrument of it. I determined, however, as I was thoroughly convinced of the necessity of such a dreadful act, to take the whole responsibility upon myself ; and, imminently upon Michel's coming up, I put an end to his life by shooting him through the head with a pistol. Had my own life alone been threatened, I would not have purchased it by such a measure ; but I considered myself as intrusted also with the protection of Hepburn's, a man, who, by his humane attentions and devotedness, had so endeared himself to me, that I felt more anxiety for his safety than for my own. Michel had gathered no *tripe de roche*, and it was evident to us that he had halted for the purpose of putting his gun in order, with the intention of attacking us, perhaps, whilst we were in the act of encamping." Vol. II. pp. 341—343.

tions to the case of Jews and Gentiles. If any of our readers, in perusing Mr. Faber's sermon before the Jews' Society, or any similar line of argument, should have been inclined to feel any degree of chillness creep over them, as respects their support of missions to the heathen, they have but to peruse Mr. Bickersteth's pages to warm them again into new ardour and animation. There is, however, nothing controversial in this little work, which, like all the author's other publications, is devout, candid, scriptural, and directly adapted " to the use of edifying."

We have thought it of importance to extract this passage, though somewhat long, as it contains Dr. Richardson's justification of his conduct under these trying circumstances.—This was evidently one of those very peculiar cases which lies so far beyond the application of ordinary

rules, that it could answer no beneficial purpose to attempt to reason upon it. However necessary and justifiable it might be, it was, as Dr. Richardson himself confesses, "a dreadful act;" and the author of it, as a highly humane and conscientious man, must have experienced no ordinary struggle of mind before he could bring himself to perform it.

We cannot conclude our extracts from this most interesting Narrative, without affording room for the following passage, from Captain Franklin, tending to shew the influence of bodily weakness, in producing that sort of mental imbecility which displays itself in a childish waywardness and pettishness of disposition. It may be useful to invalids in putting them on their guard against their infirmities, and to those around them in teaching them to bear with it. The former part of the extract is curious, as illustrating the strange vagaries of a state of sleep.

"I may here remark, that owing to our loss of flesh, the hardness of the floor, from which we were only protected by a blanket, produced soreness over the body, and especially those parts on which the weight rested in lying, yet to turn ourselves for relief was a matter of toil and difficulty. However, during this period, and indeed all along after the acute pains of hunger, which lasted but three or four days, had subsided, we generally enjoyed the comfort of a few hours' sleep. The dreams which, for the most part, but not always, accompanied it, were usually (though not invariably) of a pleasant character, being very often about the enjoyments of feasting. In the day-time we fell into the practice of conversing on common and light subjects, although we sometimes discussed with seriousness and earnestness, topics connected with religion. We generally avoided speaking directly of our present sufferings, or even of the prospect of relief. I observed, that in proportion as our strength decayed, our minds exhibited symptoms of weakness, evinced by a kind of unreasonable pettishness with each other. Each of us thought the other weaker in intellect than himself, and more in need of advice and assistance. So trifling a circumstance as a change of place, re-

commended by one as being warmer and more comfortable, and refused by the other from a dread of motion, frequently called forth fretful expressions which were no sooner uttered than atoned for, to be repeated perhaps in the course of a few minutes. The same thing often occurred when we endeavoured to assist each other in carrying wood to the fire: none of us were willing to receive assistance, although the task was disproportioned to our strength. On one of these occasions Hepburn was so convinced of this waywardness that he exclaimed, 'Dear me, if we are spared to return to England, I wonder if we shall recover our understandings.' Vol. II. pp. 354—356.

We must omit noticing Mr. Back's narrative. It is, like the rest, a tale of woe. The hardships he encountered may be judged of from the following short remark. "We halted at five, among some small brushwood, and made a sorry meal of an old pair of leathern trowsers, and some swamp tea."

Captain Franklin's party left Fort Enterprise on the 16th of November, nine days after the arrival of the Indians to their relief; and from this period to the 26th of the same month, they continued gradually improving, under the care of their Copper-coloured friends, who behaved towards them with a kindness and attention that could hardly have been exceeded by natives of the most civilized countries. On the 26th, they reached Akaitcho's habitation, and on the 11th of December arrived at Fort Providence. "Our sensations," says Captain Franklin, "on being once more in a comfortable dwelling, will be much better imagined than any language of mine can describe them. Our first act was again to return our grateful praise to the Almighty for the manifold instances of his mercy towards us." The speech and behaviour of Akaitcho, on finding himself disappointed of his expected recompence, in consequence of the non-arrival of the supplies, is really too admirable to be passed over without notice.

"He spoke of this circumstance as a

disappointment, indeed, sufficiently severe to himself, to whom his band looked up for the protection of their interests, but without attaching any blame to us. 'The world goes badly,' he said: 'all are poor, you are poor, the traders appear to be poor, I and my party are poor likewise; and since the goods have not come in, we cannot have them. I do not regret having supplied you with provisions, for a Copper Indian can never permit White men to suffer from want of food on his lands, without flying to their aid. I trust, however, that we shall, as you say, receive what is due next autumn; and at all events,' he added in a tone of good humour, it is the first time that the White people have been indebted to the Copper Indians.' We assured him the supplies should certainly be sent to him by the autumn, if not before. He then cheerfully received the small present we made to himself; and although we could give a few things only to those who had been most active in our service, the others, who, perhaps, thought themselves equally deserving, did not murmur at being left out in the distribution. Akaitcho afterwards expressed a strong desire that we should represent the character of his nation in a favourable light to our countrymen. 'I know,' he said, 'you write down every occurrence in your books; but probably you have only noticed the bad things we have said and done, and have omitted to mention the good.' In the course of the desultory conversation which ensued, he said that he had been always told by us, to consider the traders in the same light as ourselves; and that for his part, he looked upon both as equally respectable." Vol. II. pp. 368—370.

Surely, if minds like that of Akaitcho should continue permanently in their present low condition, as to moral and intellectual improvement, it must be more owing to our neglect of teaching and good example than to any want of capacity for receiving instruction in the subjects of savage life.

The travellers continued at Fort Providence for more than five months. This long interval nearly restored them to their accustomed health and vigour. About the latter end of May they embarked for Fort Chipewyan, and thence proceeded

to York Factory, which they reached by the 14th of July, 1822, after an absence of nearly three years. During this period they had journeyed, by land and water, 5550 miles.

Throughout the whole of this arduous, and, in the end, most calamitous expedition, the five Englishmen appear to have discharged their duty in the most exemplary manner. We have already more than once had occasion to introduce Captain Franklin and Dr. Richardson to the reader's notice. Dr. Richardson represents Mr. Hood as "a young officer of distinguished and varied talents and application, whose loss would be felt and duly appreciated by the eminent characters under whose command he had served; though the calmness with which he contemplated the termination of a life of uncommon promise, and the patience and fortitude with which he sustained unparalleled bodily sufferings could be known only to the companions of his distresses." Respecting the merits of Mr. Back, as he was a survivor, facts of course speak more forcibly than words. But we cannot withhold our feeble tribute of applause and admiration from the honest seaman, John Hepburn. The vigour of his constitution, united to his hardy and robust habits of life, enabled him to hold up for a longer period than most other individuals of the party. And he made a noble use of this advantage. He was foremost in encountering perils and hardships, and always at hand to administer to the relief of his companions. His courage and fortitude seem to have inspired the whole party from time to time with fresh resolution. Without him the Canadian voyagers might have refused to embark on the Polar Sea. At the same time, he appears to have been free from all improper forwardness and pretension, perfectly submissive to his superiors, and disposed to distinguish himself in no other way than by a patient persevering industry, in the discharge of his arduous and

painful duties, and by a constant serenity and good humour under the pressure of the severest sufferings. The common seamen of the British navy never probably could boast of a greater ornament to the service than John Hepburn.

We have now, we hope, given our readers a tolerable sketch of this interesting and important narrative. Captain Franklin offers an apology for the defect of the style. We will only say, upon this subject, that we should have been too much taken up with his matter to feel disposed to criticise his composition, even had that composition been open to the censures of criticism, which it certainly is not.

As Christian observes, we must be permitted once more to allude to the pious feelings and devout practice manifested by these celebrated travellers. The volumes of Captain Franklin are interspersed with little facts and observations which strongly betoken the habitual influence of religious and Christian principles; and all these facts and remarks occur so naturally and so incidentally that they bear the strongest marks of genuine sincerity. Even under their greatest difficulties the Lord's-day appears to have been solemnized with all the pious reverence which their circumstances admitted. "The Sabbath," says Captain Franklin, "was always a day of rest with us: the woodmen were required to provide for the exigencies of that day on Saturday, and the party were dressed in their best attire. Divine Service was regularly performed; and the Canadians attended, and behaved with great decorum, although they were all Roman Catholics, and but little acquainted with the language in which the prayers were read. I regretted much that we had not a French Prayer-book; but the Lord's Prayer and Creed were always read to them in their own language." During that dreadful interval of suffering, which occurred during their last visit to Fort Enterprise, when their extreme de-

bility, though doubtless calculated to excite the most serious reflections on another world, might, perhaps, almost have excused them from the labour of much audible reading, they never failed, after the arrival of Dr. Richardson and Hepburn, to read prayers and a portion of the New Testament in the morning and the evening; and "I may remark," adds Captain Franklin, "that these duties always afforded us the greatest consolation, serving to reanimate our hope in the mercy of the Omnipotent, who alone could save and deliver us." We confess that, when we compare these traits of Christian piety and resignation with that lurking scepticism or cold insensibility to religious considerations which characterizes the narratives of too many travellers, they appear to our view like so many spots of verdure and fertility amidst a wide encircling desert. They shed a moral warmth and beauty over the scenery of the *barren grounds*. They increase our interest in all the adventures of the travellers; and, while in some respects they add to our sympathy with their sufferings, they leave no room for that painfulness of reflection which arises in a Christian mind, from the view of sufferings unsanctified and unimproved. We are not without hope that the example of this narrative may tend to give a more serious and religious tone to the volumes of future travellers; that it may teach them the benefit and importance of attending as much as possible to the observance of the Lord's day, and lead them to view mankind more in the character of moral, accountable, and immortal beings; beings, not created for the mere purpose of *strutting and fretting their hour upon the short stage* of the present life, but informed with spirits which are destined to be saved or lost for ever. It cannot be denied that, in travellers not previously fortified by sentiments of piety, and by the principles of true religion, a rambling curiosity, and

an extensive observation of the varieties of the human species, have some tendency to confirm sceptical opinions and to increase irreligious practice. Such travellers are too much absorbed in the endless amusing novelties and varieties of their progress, willingly to admit a train of serious and saddening reflections; for such is the train of reflection which an impartial survey of the world, as it now exists, can hardly fail to produce in every pious and well ordered mind. They see much that, on a light and cursory observation wears the appearances of chance, caprice, and confusion.— Amidst the moral blindness and depravity of pagan countries, they sometimes fancy that they witness a condition of low physical enjoyment, denied to nations of a higher intellectual and moral standard in the scale of society. They are apt to mistake the mere absence of civilization and refinement for the simplicity of innocence and virtue. They think they see nations tolerably happy, though destitute of the light of Revelation: and they too easily conclude that, even if it were desirable to impart to them that light, the obstacles and impediments to success are too many and too great to be surmounted. They gradually bring themselves to think, not only that "priests of all religions are the same" but that all religions are pretty much alike, as it respects the future destinies and happiness of man; that sincerity is the only requisite; and that none but the atrociously wicked have any thing to fear. There is only one thing which can duly counteract the baneful influence of these erroneous views and maxims; and that is, a better acquaintance with the discoveries, and a firmer and more practical belief in the declaration of the Bible. This will generate the habit of contemplating human nature by the light reflected on it from the mirror of the Divine word. It will teach men the propriety of submitting to be ignorant, wherever that light may prove

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insufficient for clearing up the difficulties that surround them. And, by enforcing a regular attention to religious duties, it will keep the mind in that posture of calm, serious, impartial observation, which will best prepare it both for the discovery, and for the communication, of important truth. Should the publication of Captain Franklin's Narrative produce any of the good effects here anticipated, we feel assured that he will regard this alone as an ample remuneration for all the toils and sufferings he has been destined to encounter.

We alluded, in our last Number (p. 111), to the missionary efforts already commenced, at Captain Franklin's instance, in favour of the native tribes whom he visited. Believing, as we do, their conversion to be possible and practicable, we conceive that no doubt can exist, in the mind of any serious professor of Christianity, as to the duty of using our best endeavours for promoting this glorious end. We are, however, told by a recent author, the Abbé Dubois, that, whatever may be the case in our northern regions, there is at least *one* country on the face of the earth where all such attempts are absolutely hopeless. The experiment, he says, has been made in India during the last three hundred years, but without the least success; Christianity, at the present moment, instead of keeping up its numbers there, is, according to his account, fast declining, and must ultimately come to nought. Of the 1,200,000 nominal Christians, whom he admits as existing among the natives of the Eastern world, he is doubtful whether one single individual be a sincere convert, adorning his profession by a suitable life. And, in entertaining such doubts, he is perfectly consistent; for who does not see that only a single example of a true convert would go far towards demolishing his hypothesis? Bibles, it seems, are of no use, because they cannot be understood. The present

translations are of no use, because they are conducted with such ignorance of the native languages as to expose the Scriptures to ridicule and contempt. The Abbé himself has been resident thirty-two years in Hindostan; during which time his zealous and persevering efforts have only been able to collect a congregation of three or four hundred nominal converts, from the lowest of the people. All this, it must be confessed, would form a very sad and discouraging picture, did we see reason to rely with confidence on the author's judgment, and on the wisdom of his past proceedings. We are not now attempting to confute his mistakings; though, were it the proper place, we pledge ourselves that we could do it from authentic sources of information.—But, when a writer deals continually in round, conjectural numbers; when he speaks alternately in a tone of certainty and hesitation upon the same subject; when, at one time, he informs us that the native Hindoo Christians are, upon the whole, better than the pagan inhabitants; and, at another time, that all those of his flock, who continue Christians, are worse than the renegades who have again apostatised to Paganism; when, at one moment, he represents the people of India as lying under an everlasting anathema, and in a state of downright reprobation; and, at another, enters upon a laboured vindication of their moral characters; when he tells us, that, should a revolution take place in the religion of this accursed and devoted soil, it will rather be in support of theoretical as well as practical Atheism, than in favour of Christianity; when he acknowledges that the command of our Saviour to preach the Gospel to every creature, is to be understood with that universal application which the words evidently imply, and yet scruples not to insinuate that there may be countries of immense population, with respect to which that command is, in the strictest sense, a *dead* and ineffect-

tual *letter*;—when a writer heaps upon us, within the compass of 200 short pages, all this mass of paradox and inconsistency, we must confess that we cannot but entertain the strongest doubts of his competency for the bold task which he has undertaken to perform. And such a writer is the Abbé Dubois. He may have been a resident missionary in the East for more than thirty years. He may have been exceedingly zealous in his way. Some of the few facts which he relates may wear a very unfavourable aspect. But we must have much fuller and more satisfactory information, before we can regard the conversion of the Hindoos, or indeed of any other people, as hopeless and impracticable. We cannot take the Abbé's word for so sweeping a conclusion. We are sure, too, that in whatever else he may have acted rightly, there is at least one particular in which he has acted wrong; namely, in his endeavours to accomodate Christianity to the habits, customs, and prejudices of the Hindoos. We should have thought that the condemnation of such conduct by the Church of Rome, and the result of the experiment, in the case of Xavier and the Jesuit missionaries, would have deterred him from following their example in this respect. This is an artifice which, when detected, has always recoiled upon the practisers of it, and tended, first to produce a large body of hypocritical professors, and then to ruin the cause which it was the design of the missionaries to promote and propagate. When St. Paul became *all things to all men*, it was assuredly not in any such meaning, or to any such extent. But we must remember, that we are not now writing a review of the Abbé's work. We think, however, that the *internal evidence* of his book is, of itself, quite sufficient to prevent any judicious and reflecting reader from depending on him, as a competent, much less an unerring, guide. Ardently do we hope that the poor

Indians of North America will be found more open to conviction than their more civilized brethren in the East. We are the advocates of no rash, hasty, angry, or impolitic proceedings, with regard to missions. But we feel more and more strongly, every day, the duty of missionary exertions, conducted with requisite prudence, and in a right spirit. Whenever the great work shall prosper, it will prosper, through a Divine influence cooperating with human agency ; but no human wisdom or policy, without that influence, will ever be the means of bringing a single individual to true conversion of heart. At the same time, since God works by the instrumentality of his rational creatures, we cannot doubt but that, if Christians had better performed their duty towards the heathen world, in the way both of instruction and of good example, a very different result would now have been the consequence ; and we should not, at this moment, have had to mourn over so vast a portion of the habitable globe immured in all the darkness of pagan ignorance, and in all the pollutions of idolatry.

knowledge of God, and contracted both a dislike and a moral incapacity for communion with him. The Divine revelation, which has graciously disclosed to us how we may be restored to the perfection of our nature, and the happiness of the heavenly world, has enjoined us to dedicate a stated portion of our time to the public worship of God. Our dedication to God is indeed a spiritual service ; an act of the mind : but the sentiments of love and veneration, of trust and submission, which we feel towards him, must be expressed by suitable outward signs ; such as prayer and praise, and the reading of the Scriptures ; and the day of sacred rest is particularly given us for the cultivation of these devout exercises. It is therefore of high importance to our present comfort, as well as to our eternal welfare, that our belief in the sanctity and moral obligation of the Christian Sabbath should be established upon a sure foundation. We wish we could say that there was as little scepticism as *cause* for scepticism on this subject ; but whether owing to a wish to reconcile the conscience to laxity of practice, or to a love of paradox and quibble, or to both these combined, there certainly are to be found persons who affect to doubt whether the sacred observance of one day in seven is really binding upon Christians, as a moral obligation, or is more than a mere matter of expediency. Our late revered friends and correspondents, Mr. William Hey and Mr. Thomas Scott, addressed to us some valuable papers on this subject, which our readers will find, the former in our first volume, pp. 351, 417, 489, and 559 ; the latter, in our volume for 1817, p. 345. To these we confidently refer all who entertain any latent doubts on the point. They contain, in our view, the best concise summary of the argument to be found in the language ; and little needs be added to it, in order to embrace the whole controversy.

1. *A Dissertation on the Sabbath; in which the Nature of the Institution, and the Obligations to its Observance, are stated and illustrated.* By the Rev. JOHN MACBETH, A. M. Glasgow, 1823. Price 5s.

2. *A Treatise on the Sabbath, or Illustrations of the Origin, Obligation, Change, Proper Observance, and Spiritual Advantages of that Holy Day.* By the Rev. JOHN GLEN. Edinburgh, 1822. Price 5s.

In the state of primæval innocence, it was the exalted happiness of man to hold communion with his Maker, and to worship him with devout and admiring adoration. After the fall he lost, in a great measure, the

except an expansion of the heads of the discussion. This will be found in the two treatises now before us; either of which will convey to the reader all that is necessary for a full vindication of the sacred institution which has been so rudely assailed by some of its opponents, and so feebly and unsatisfactorily defended by Paley and others of its avowed friends. It is not, to our minds, a pleasing omen for modern Scotland, that two treatises expressly on this subject should be considered as necessary, in addition to the volumes already to be found in our theological libraries, and the innumerable dissertations in sermons, bodies of divinity, and other publications. Our two authors probably knew nothing of each other's intention or performance, yet both concur in attesting that they had found amply painful cause for drawing up their remarks. We would, however, still trust that whatever may be the report from the Edinburgh or the Glasgow press, in the more retired and less populous parts of the country, the day of sacred rest still wears all its revered Scottish solemnity; while, even in the crowded haunts of manufacture and commerce, it still bears an appearance of external sanctity, which, though it may be removed from the strict model of ancient discipline, is much more decent than the grosser desecrations of too many of our English towns and cities.

Those of our readers who are acquainted with the works of Heylin, Dr. Owen, Wright, and various other authors who have written on the subject under consideration, either professedly in distinct publications, or incidentally in the course of their pulpit discourses and treatises on divinity, will not expect from Mr. Glen or Mr. Macbeth much original matter; for on a subject so trite, there is little scope for any modern writer, except to furnish anew the trusty weapons of his predecessors. Mr. Macbeth, in his

preface, modestly declines all claim to originality; and, indeed, the remarkable coincidence between his own treatise, and that of Mr. Glen, shews how greatly each has availed himself of the information to be obtained from common sources. Neither work, however, is the less calculated on this account to be useful within the sphere of its circulation; and we cheerfully recommend either, or both, to those who are seeking for information upon the subject, without attempting the delicate task of too nicely balancing their separate merits.

The syllabus of contents of Mr. Glen's treatise will shew the general nature of the argument for the Christian Sabbath. He, in his first chapter, proves its original institution from the words of Moses, Gen. ii. 3: from a few remote allusions to it in sacred and profane history; from the eminent piety of the patriarchs; from the manner in which its approach was intimated at the giving of the manna in the desert, and in which the mention of it was afterwards introduced in the Fourth Commandment; and, lastly, from the words of the Apostle to the Hebrews, Chap. iv. 3, 4. In his second chapter, he argues its moral and perpetual obligation, from its appointment at the close of the creation; from the manner in which the Fourth Commandment was given, the situation which it holds in the Decalogue, and the duty which it imposed on the stranger in the Jewish state; from the Old-Testament prophecies concerning the observance of it in New-Testament times; and from the declarations of our Lord Jesus Christ, and the language of the Apostle James. Chapter iii. states the reasons and evidence for the change of the Sabbath from the last to the first day of the week as follows:—Reasons for the Change of the Sabbath: (1.) On the first day of the week our blessed Lord rose from the dead, and evinced the accomplishment of our redemption. (2.) As the day which completed

the deliverance of the Israelites out of Egypt was fixed on as their Sabbath, so the day which evinced our deliverance from worse than Egyptian bondage should, on the same principle, be kept as a memorial of that event. (3.) As every part of the instituted worship of God, under the New-Testament economy, has a direct reference to Christ, so should also the day on which that worship is publicly performed.—The Evidence for the Change of the Sabbath: (1.) The practice of the Apostles and first Christians. (2.) The declaration of the Apostle John in the isle of Patmos. (3.) The testimony of ancient uninspired writers.—Mr. Glen also devotes a chapter to the manner in which the Christian Sabbath should be observed, and another to the advantages which result from keeping it holy.

We now turn to Mr. Macbeth, whose plan is in a great measure similar to Mr. Glen's; some sections of the two treatises being almost identical in their ground work, and sometimes in their language. Each writer, however, has distinctive matter of his own, and even on their common topics there is often considerable variety of illustration. As we have given Mr. Glen's table of contents, it will perhaps best answer the purpose of justice to both authors, and also vary the subject to our readers, to glance over a few particulars in the body of Mr. Macbeth's work. In his preface he states, that

"The subject is one respecting which mankind are very much divided in opinion; and he is not without hope that the present work may prove useful, by calling the attention of the reader to a view of it, which has not been very generally contemplated. He is sensible, that there is much omitted, which might, in the opinion of others, have been introduced; and the discussion of some controverted points may not be so full as a polemical writer would exhibit or expect. But it has been the author's study, to reject all extraneous matter, to avoid all unnecessary controversy,—and to state and illustrate arguments,

which might contribute to advance the knowledge and piety of the reader, rather than display his own acuteness or dexterity." *Macbeth*, pp. v, vi.

In a short introduction, the temporal value and expediency of the Sabbath are thus adverted to:—

"In the view only of affording relief to our toilsome condition, the appointment of one day of rest in seven, must appear peculiarly seasonable and salutary. If we do not regard the bulk of mankind as mere drudges, whose destiny it is to toil in hopeless poverty, while the higher classes draw from their labours, the means of ease and luxury—if we admit that all men have a right to personal enjoyment, and have certain duties to perform, as rational and accountable beings—it must be allowed, that it is of the highest importance to their intellectual improvement and happiness, that there should be regular and fixed intervals of rest, devoted to the cultivation of moral and religious truth. This is one end of the institution of the Sabbath." *Macbeth*, pp. 13, 14.

But this is comparatively a very confined and inferior end of the most ancient and venerable institution known to human society. As the means of uniting us in fellowship with God, and of recalling to our minds his creating power and redeeming love; as the symbol of that blessedness which awaits the faithful, in the land of uninterrupted purity and rest; there is no appointment of Providence, and no ordinance of religion which points more directly to the present dignity of man, and his future destination to glory. With these views of the importance of the Sabbath, Mr. Macbeth proceeds to trace its origin and antiquity to the creation. The tradition concerning the space of time employed in the creation of the world, and the ordinance of God respecting the sanctification of the seventh day, published immediately after that event, can alone satisfactorily account for the antiquity and universality of the custom of computing time by weeks consisting of

seven days. We believe with both our authors, and with all the best writers on the subject, notwithstanding the objections of Paley and others, that we have as full evidence as the nature of the case will admit, that the practice of computing time by weeks, prevailed among the Patriarchs ; and that there can be no reasonable doubt, that it was a practice coeval with the history of man, and observed by him in honour of the creation. Our readers may refer, for a brief but satisfactory view of this part of the argument, to Mr. Scott's paper above mentioned.

A distinction has been very generally adopted, respecting the nature of some of the Divine commandments, which Mr. Macbeth thinks has had a very extensive and pernicious influence in relaxing the obligations to obey that one in which the duties of the Sabbath are enjoined. He alludes to the common classification of human duties into moral and positive ; that is, duties founded on the fitness of things, and duties which became such merely by their being prescribed. He considers that too much stress has been laid upon this distinction ; and that it is not, to the extent which has been alleged, founded on the nature and philosophical relations of the human mind.

" Notwithstanding all that has been said and written about the eternal fitness of things, sympathy, a moral sense, and public utility, as tests of virtue, we cannot give up the conviction, that the safest, the broadest, and the most universal standard of duty, is the will of God." *Macbeth*, p. 39.

" We do not believe that the human mind is, of itself, capable of discovering and feeling all the obligations of moral duty ; that is we do not believe that the bare perception of what is good in any action, constitutes in the estimation of man, the obligation to its performance ; or that the perception of what is bad constitutes the obligation to avoid or resist it." *Ibid.* p. 48.

" The doctrine of the eternal fitness of things, as it is generally understood, and of the immutable distinctions of right and wrong, discovered and estab-

lished by human reason, as a rule of duty, is calculated at once, we think, to exalt natural religion above revealed, and to render man independent of the knowledge of the will of God. We believe, then, that although we admit, and this we must readily do, that there is an eternal fitness of things, and an essential and incommutable distinction between right and wrong, mankind are not, in all situations, or in all cases, able to perceive them, or to feel the obligations to their observance." *Ibid.* pp. 49, 50.

This reasoning is undoubtedly just. Revelation became necessary, because our reason could not discover the knowledge of those truths in which our present and future happiness is involved. As it is given to assist us, where reason entirely fails, or can only conjecture, its dictates demand implicit submission. Even as regards many points of morals which to us appears among the most obvious, such is the variety of opinions among men that a positive ordinance, or appointment of Heaven, could alone give efficacy to the natural distinctions of virtue and vice, and establish their obligation and observance on broad and indisputable grounds. Mr. Macbeth goes on justly to observe :

" The will of God, revealed as the rule of our faith and practice, can alone give a beneficial direction to the fears and the hopes of the human mind, and bind us to the performance of the great duties of holiness and justice, benevolence and integrity, and restrain us from their violation, by the consideration of a future and eternal retribution. In this sense, then, all the moral duties of religion are positive : that is, their obligations rest upon an express statute of Heaven." *Macbeth*, pp. 51, 52.

" The dedication of one day in seven, to the public worship of God—to the commemoration of his creating power and wisdom, and redeeming goodness and love,—is not an act which reason, of itself, could have discovered to be obligatory on man ; but when it is revealed to him as a Divine ordinance, its wisdom and utility at once recommend it, and we are constrained to acknowledge, that it ranks among the highest duties imposed upon us. If

what we have already stated, however, be correct, the very same character belongs to all the other commandments of the Decalogue; and thus the distinction which has been made between the Fourth and the other nine, is founded on error, calculated to mislead men in their notions of moral obligation, and productive of very baneful consequences to the general interests of religion." Macbeth, pp. 55, 56.

We must pass over the fifth and three following sections, in which Mr. Macbeth proves the moral obligation of the Sabbath from the primary end of its institution, reviews the objections urged against the antiquity and moral obligation of the institution, shews from the Old Testament that the observance of the Sabbath had a moral and not a ceremonial obligation and points out this moral obligation also under the Christian dispensation. The following is a portion of the argument in the last of these sections:—

"Do we then make void the law through faith? God forbid! Yea, we establish the law; for Christ is the end of the law, for righteousness to every one that believeth." Here again we must recur to a remark which we formerly made, and which, it is of importance for us to bear in mind; namely, that every example of duty, and every form of public or private devotion, which are recorded in the life of our Saviour, are equally binding on us, as if they were enjoined by a particular precept, and enforced by the most solemn sanctions. The authority of Jesus Christ, as a moral Legislator, was supreme.....; all the moral virtues which he taught and practised; all the religious solemnities which he observed, and all the public appointments and usages which he sanctioned, either by precept or by practice, are alike obligatory on us, and on all men, as if they had been announced to us, and impressed upon us, by the most express and authoritative accompaniments of the power and majesty of God.....The example of our Lord's Apostles, on this and all similar points of public duty, carries with it, also, the recommendation and sanction of a general precept. Admitting then, all that our opponents contend for—that there is no express

written law in the New Testament for the observance of the Sabbath—we maintain, that we have what is equivalent to it; a confirmation of the original statute which enjoins it, by the uniform example of our Lord and his Apostles. That example was followed by the first converts to Christianity, and by all who subsequently embraced it; and no doctrine of the New Testament has been more universally believed, none held to be more efficacious, for the growth of holiness, and the diffusion of the virtues of the Gospel, than the punctual observance of that Commandment which enjoins us to 'remember the Sabbath-day, to keep it holy.' Macbeth, pp. 125—127.

Mr. Macbeth urges very successfully, in the ninth section, the usual arguments to account for, and to vindicate, the change of the Sabbath, from the seventh to the first day of the week. We detach the following remarks:—

"Without dwelling long on the early period of the institution, I have simply to observe, that, from the scanty historical details which we have of the first ages of the world, it is by no means certain, whether or not the Jewish Sabbath was the seventh day, in regular succession, from the creation of the world; and therefore, it is impossible to determine, whether it was the precise day which God blessed and sanctified, when he rested from his works. Now, it must be obvious to every person of ordinary understanding, that this point must be clearly established, before any opinion respecting the immutability of the day can be allowed to possess any weight or influence over the judgment or conscience of man. But this point it is impossible to establish on satisfactory or indisputable grounds, and, consequently, the objections of those, who, on this account, deny the obligations of the Christian Sabbath, lose all their validity and force of application." Macbeth, pp. 183, 184.

The uniformity of practice which existed between St. Paul, St. Peter, and the other primitive disciples, is strongly in proof both of the Divine obligation and the change of day. Mr. Macbeth remarks on this subject, after Dr. Dwight,—

"Whence did these persons, thus separated, derive this agreement in their observance of the first day of the week? The only answer that be given to this question is, From the inspiration which guided them. Had they been uninspired, their agreement, in a case of this nature, where they acted independently of each other, would have proved, that they derived the doctrine, and the practice grounded on it, from a common source. Their character, as inspired men and apostles, proves, beyond doubt, that the common source from which they thus harmoniously derived a religious institution, was God." *Macbeth*, pp. 156, 157.

The tenth section treats of the manner in which the Sabbath is to be sanctified. Mr. Glen, as our readers have seen, has a section on the same subject. Hitherto both treatises have been chiefly argumentative; in what remains they are hortatory and practical. Both authors earnestly address themselves to the hearts and consciences of their readers, and make a close application of the principles of the Gospel to their different characters. Each has also a concluding chapter on the advantages attending the sanctification of the Sabbath.

"We believe," says Mr. Macbeth on this subject, "that none but such as have become dead to all sentiments of virtue and piety, by the debasing influence of infidel principles, or profligate habits, will deny, that the observance of the Sabbath—that the dedication of one day in seven, to a respite from secular labour, and to the attainment of religious instruction—the enlargement of moral enjoyment, and the contemplation of the great and momentous concerns that belong to our everlasting peace, is calculated in the very highest degree, to promote the spiritual and temporal happiness of all ranks and professions of men." *Macbeth*, pp. 227, 228.

"It is in the sanctuary of God's house alone that we behold this pleasing spectacle of a mingled multitude, composed of the high and the low, the rich and the poor, assembled on the first day of the week, having their hearts warmed by the same gratitude, animated by the same hopes, and united

in the same bonds of benevolence and peace. It is there only that they appear possessed of the same substantial and glorious privileges, in virtue of which they can draw near to the Throne of Grace with confidence, as children to a Father, who is able and willing to help them in every time of need." *Macbeth*, p. 239.

We have taken the above passages from Mr. Macbeth's work, for the sake of unity of plan in our series of extracts; but it would be unjust to Mr. Glen not to allow him also to address our readers in his own words. We shall, therefore, extract his concluding remarks on the advantages of keeping holy the Sabbath-day. He had premised that the evils to be abstained from on that day are, every thing sinful, all worldly business, all worldly pleasures, all worldly thoughts; and that the duties to be practised are, a devout and joyful attendance on the public service of God, including prayer, praise, partaking of the Lord's supper, and hearing the word of God preached,—the domestic duties of watchful inspection of the conduct of our families, the instruction of our children and servants, and the worship of God in the family,—and the private duties of devout meditation, self-examination, reading the Scriptures and devout books, and prayer; also, in general, works of piety, necessity, and mercy. He then sums up the benefits, such as the refreshment of the body, the prevention of irreligion and infidelity, the promotion of our progress in holiness, the enjoyment of the divine favour, and the increase of our consolations in the pilgrimage of life. On this last topic he remarks :

"In the present world, the Christian is exposed to various trials, which are apt to press upon his spirits, and to unnerve his exertions. From the power of remaining corruption within him,—for it is never wholly subdued while he continues on earth,—he is sometimes ready to exclaim with the Apostle, 'O wretched man that I am, who shall de-

liver me from the body of this death? And, from the temptations and distresses which assail him from without, arising from the relations and circumstances in which he is placed, he may be led, at an unguarded moment, to sin against God, by yielding to the one, or repining at the other.

“Now, in these cases, religion alone can administer relief, by reminding us that ‘the Lord will never cut off his people, nor forsake his inheritance;’ that he will ‘strengthen them, yea, will help them, yea, will uphold them with the right hand of his righteousness;’ ‘that he who hath begun a good work in them will perform it until the day of Jesus Christ.’ But it is especially on the season which he has consecrated for his immediate service, that the springs of consolation are opened, and the Divine promises exhibited, explained, and applied. Yes, by the devotional exercises in which we then engage, our hopes are brightened, our confidence increased, and our souls replenished and refreshed. The views set before us of the heavenly Canaan, our meditations on the glory to be revealed, and the intercourse we hold with the Father of our spirits, combine to cheer and support us amid the trials of our pilgrimage, and stimulate us with renovated zeal and vigour to perform the duties, and to prosecute the journey, of life.

“Again, the sanctification of the Sabbath prepares us for looking with comfort on the approach of death. For if we keep that day as we ought, we are not only regaled with the assurance, that beyond the confines of time, ‘there remaineth a rest for the people of God; but are convinced that, having laid hold on the hope set before us, and withdrawn our affections from earthly objects, ‘for us to be absent from the body is to be present with the Lord.’ And with this conviction, we can contemplate, without regret, our departure from a world which faith has enabled us to overcome, and from which

our hearts have been already abstracted.” Glen, pp. 235—237.

But our authors have an appendix of notes, some of which are remarkably coincident; for instance, note B. in each volume, is devoted to a critique on the phrase “God blessed the seventh day, and hallowed it,” with an examination of Dr. Kennicott’s translation of that passage, taken from his dissertations on the oblations of Cain and Abel. So again in note A. of Mr. Macbeth, and note D. of Mr. Glen, there is the same line of argument, to show that the seventh day was deemed sacred among the ancient heathen, with the same quotations in proof of the point from Linus, Hesiod, Homer, and Callimachus. The coincidence was unavoidable; for the old authorities were necessary to be produced, and new ones were neither to be expected, nor even wished for. We impute no unjustifiable plagiarism to authors who have to write on exhausted topics, that they are obliged to use in common the materials laid up by the laborious hands of their predecessors. The new book may circulate where the old is unknown or neglected: it may also be free from its defects; it may likewise combine, in a compendious form, the different excellencies of several distinct treatises, and add something at least of its own to the common stock. In this view we are thankful to both our authors for their labours; and we trust each of their volumes will prove, by the blessing of God, useful for checking the deplorable evil which they so strenuously and Christianly deplore.

Literary and Philosophical Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Aids to Reflection; or, Aphorisms extracted from the works of Archbishop LEIGH-CHRIST. OBSERV. No. 267.

ton; by S. T. Coleridge;—Ezekiel’s Temple, with a ground plan and bird’s-eye view; by S. Bennett;—A complete History of London, from Public 24

Documents ; by J. Bayley ;—Original Letters illustrative of English History, from the autographs ; by Dr. Ellis ;—The Library Companion ; by the Rev. T. F. Dibdin ;—The complete Works of the Rev. P. Skelton, with his Life ; edited by the Rev. R. Lyman ;—The Remains of Hearne ; by P. Bliss.

In the press :—Tour through France, Holland, &c., with eight Original Letters of Bonaparte ; by C. Tennant ;—Voyage to Brazil, and Residence there ; by Mrs. Graham ;—Memoirs of the Founders and Benefactors of Oxford and Cambridge ; by A. Chalmers ;—Olympia and the Ruins of Elis ; by J. S. Stanhope ;—An Anglo-Saxon Grammar ; by the Rev. J. Bosworth ;—The Economy of the Eyes ; by Dr. Kitchener ;—The Influence of the Holy Spirit, traced through successive Periods of the Church of God, from the Formation of Man to the Consummation of all Things ; by the Rev. T. T. Bidulph, M. A. ;—Douglas, on the Miracles ; abridged and revised by the Rev. W. Marsh, of Colchester ;—The Cross and the Crescent ; an Heroic Metrical Romance ; by the Rev. J. Beresford, M. A. ;—Edinburgh Sacred Classics ; to consist of a Series of the most interesting Religious Works in the English Language ;—Gesta Romanorum ; or, Moral Stories, invented by the Monks ; translated from the Latin, and illustrated with Notes ; by the Rev. C. Swan, with the preliminary Observations of Warton and Douce ;—Massillon's Thoughts on Moral and Religious Subjects, translated from the French ; by R. Morris, English Minister at Calais.

The extensive collection of the standard weights of foreign countries, which were some time since transmitted to the British Government and compared with English standards, has been lately deposited at the London Mint, for permanent reference. They form a most important national treasure. The experiments were made by Robert Bingley, Esq. the king's assay-master of the mint ; and the calculations by Dr. Kelly.

Sir Humphrey Davy, in a paper on the cause of the corrosion of copper used for covering the bottoms of ships, has pointed out a method of remedying this evil. The cause, he ascertained, was a weak chemical action, which is constantly exerted between the saline contents of sea-water and the copper.

He finds that a very small surface of tin, or other oxidable metal, any where in contact with a large surface of copper, renders it so negatively electrical, that sea-water has no action upon it ; and a little mass of tin brought even in communication by a wire with a large plate of copper, entirely preserves it. By the desire of the Lords of the Admiralty, he is now bringing this discovery to practice on ships of war.

At a late meeting of the Bristol Philosophical and Literary Society, the Rev. W. D. Conybeare communicated information he had received from Professor Buckland, of the recent discovery of the fossil skeleton of a most remarkable animal, somewhat resembling the *Ichthyosaurus*, but distinguished by the extreme length of its neck, which consists of about forty vertebrae, and which would enable the living animal to extend its head to its tail. The length of the whole is about five feet.

It will be recollect that, on the return of Captain Ross from Baffin's Bay, much surprise was excited by the account of the red snow (as it was called) which covers some of the snow mountains near the coast in those high latitudes. "It is a little remarkable," says a recent traveller in Switzerland, "that it should have escaped public attention at the time, that the same phenomenon occurs every year in the Alps, though at a season when it is not often exposed to the view of travellers. Several persons informed me that they had seen this red snow, and on referring to Saussure, I find he has given a very full account of it, as occurring in Mount Brevin, and on the great St. Bernard. Saussure was inclined to believe that the red powder was the pollen of some alpine plant ; but it is a subject still involved in obscurity, as there is no plant known in Switzerland which yields such a powder."

A very interesting communication was lately read before the Royal Society of Literature ; namely, Observations on the River Euphrates, by Sir William Ouseley. In journeying from Persia to Constantinople, through Armenia, Sir William stopped on the Euphrates at Satan's Valley (so called from abounding in scorpions and noxious creatures), a spot of verdure and beauty. Here he swam across the river, and found it to be from three to six feet in depth, broad, winding, and rapid, over a stony and rugged bed. During his travels along its channel, es-

pecially during the last twenty or seventy miles, he remarked that it flowed between steep rocky banks, finely clothed with wood, and displaying such willow trees as are mentioned in that melancholy strain of the Hebrew captives, in which they describe their griefs, suspending their harps, and weeping while they thought on Jerusalem. In its course, the river utters a loud and hollow noise; the effect of which is increased by the silence prevailing around. The Euphrates was styled "Great" by ancient authors, and also emphatically "The River," (Hebrew Book of Joshua, Greek Apocalypse of St. John, Lucan, &c.); and several of its appellations serve to mark it as consisting of several streams, and having been cut into artificial canals. The etymology of the word Euphrates is unknown. Sir W. Ouseley directed his inquiry towards the source of the river in Armenia, and endeavoured to ascertain what name it had borne and continued to bear in that region. The highest period at which he could arrive was the fifth century, when Moses of Choren, in his History of Armenia, calls it Ephrat, or Efrat; very slightly differing from the Greek. At the present day, many Armenians and Turks upon its banks, pronounce it as written in Arabic, Frat, or Forat, sometimes softened into Forad, and sometimes with the first letter changed into a mingled sound of M and V. The concluding portion of the essay related to the site of the terrestrial paradise, of which the four rivers were, the Pison, Gihon, Hiddekel, and Phrath, of Moses.—There are a multitude of hypotheses on this point, of which we instance a few: 1st, The Garden of Eden existed between that place where the Euphrates and Tigris unite their streams, and the spot where now stands the city of Basrah. [Huet, Bishop of Avranches; Dr. Wells; &c. &c.] 2. In Armenia, among the fountains of the four rivers, Phasis, Araxis, Tigris, and Euphrates. [Reland's Dissert. de Parad. Terrest. &c.] 3. Near a town called Edneissar (in lat. 41, and between 72 and 73 long.), at the foot of the mountain, on which has been erected the city of Mardin. [Father Angelo, who travelled in Asia between the years 1664 and 1678, and describes this situation, as being called in Turkish "the thousand fountains;" whence, says he, issue the four rivers, Tigris, Euphrates, Kouksou, or Bluewater, and Nahar-gilies, or

Sword-river; which two latter, equivalent to the Gihon and Pison, fall respectively into the two former.] 4. In the territory of Canaan, Palestine, or the Holy Land. 5. Near Damascus in Syria. 6. On the tract now covered by the Caspian Sea. 7. In Egypt. 8. In the Island of Ceylon, or Serandib.

Besides these various conjectures, each of which has had its advocates, it has been maintained by others, that the terrestrial paradise was on the banks of the Ganges, under the equator in Africa, in Europe, and even in America. And even beyond this, Huet tells us, "There have been some who would place paradise in the third or fourth heaven; in the heaven of the moon; in the moon itself; in a mountain adjoining the lunar heaven; in the middle region of the air," &c. The Mohammedans confound it with their powers of bliss; and the Jewish Rabbis have held that it reached to the seventh heaven, where the four rivers were of milk, wine, balsam, and honey. Sir W. Ouseley, with all his learning and intelligence, does not presume to determine which is right.

It appears from the Reports of the National Vaccine Board, that the applications for lymph have been more than usually numerous. Since the last Report, lymph had been dispatched to the East and West Indies, to Ceylon, to the Cape of Good Hope, the island of Mauritius, the coast of Africa, New South Wales, and to France and Italy, &c. The Report states, that it has been distributed in this kingdom with great success, "for the small-pox has prevailed as an epidemic with more than ordinary malignity in various parts of this island lately, and has committed great ravages in those districts where it found victims unprotected against it by a previous process. The advantages of vaccination in places subject to these severe visitations have been confessedly decisive and remarkable; those who had used this resource being observed to remain generally unburt in the midst of danger; and if there were any whom the contagion was able to infect, these were remarked, almost universally, to have the disease in that mitigated form which is not attended with danger."—The total number vaccinated from 1818 to 1822 in the United Kingdom (excepting the capital) is 327,521; and the total by the stationary vaccinators for the same time, 34,275. In 1821, there were 90,000 persons vaccinated in

Ceylon ; 20,149 in the presidency of Fort William, and 22,478 in that of Bombay.

The Common Council of London have resolved to place in their court a marble bust of that eminent patriot, philanthropist, scholar, and Christian, Granville Sharp.

GERMANY.

The number of students at the university of Tübingen amounts to 789, distributed into different departments of instruction, as follows :—Protestant theology, 189 ; Catholic theology, 66 ; jurisprudence, 154 ; medicine and chirurgery, 110 ; philosophy, 196 ; principles of legislation and government, 74. The King, who had already founded certain prizes to stimulate the students, remarking the neglect of pulpit eloquence, has recently created two new prizes for its encouragement ; one in Protestant, and the other in Catholic theology.

SWITZERLAND.

The Government presiding in the canton of the Valais, are prosecuting with diligence the repairs of the grand route of Le Simplon, throughout the parts where it crosses their territory.—Its extremities on the side of Piedmont call loudly for reparations and finishing works.

Since last winter, the condition of the monks of St. Bernard has been greatly ameliorated. These men, so useful to the traveller in the bleak and dangerous regions, were accustomed to pass the winter in cells, in which the thermometer of Reaumur was sometimes as low as fifteen degrees below zero. We are happy, however, to learn that the subscription set on foot for their relief has provided the means of warming their inclement retreat with stoves and pipes ; so that their winter residence will in future be very tolerable.

SWEDEN.

In the Royal Library at Stockholm is a remarkable manuscript, entitled the Codex Giganteus, or the Giant. It was brought away from a Benedictine monastery at Prague, in the thirty years' war. In height it rises to about two Swedish ells, with a proportionable breadth. Besides the Latin Vulgate, it contains a collection of Jewish antiquities, by Josephus, Isidorus, and others ; as also the Comes Prayensis, and Chronicon Bohemiae ; together with a Treatise on Magic, accompanied with a coloured figure of the devil.

RUSSIA.

The university of Moscow has proposed the following subject for a prize competition :—The Florentine copy of Justinian's Pandects is considered as the most correct and ancient of all at present known in Europe ; the others being for the most part transcripts of it.

It is proposed, therefore, to trace the means and course of its arrival at Florence, which has been a litigated point among the learned. The prize is 250 roubles. The essay is to be in Russian, Latin, French, or German, and is to be sent in by April 1825.

GREECE.

In the island of Scio, the remains of the population, not discouraged by their afflicting circumstances, are zealously promoting the publications of the ancient Greek classics, under the direction of M. Coray, who is considered as the patriarch of ancient and modern Greek literature. In the Anthology of Florence, appears a letter from a Greek correspondent, detailing the prosperous state of the island previous to its vicissitudes : a population of 100,000 souls ; a public library, enriched with 12,000 volumes ; schools of literature, philosophy, and the sciences ; a printing-office ; and various other establishments of a benevolent and enlightened description. It was likely to become a sort of capital of Greek learning. The population is now reduced to 8000 ; their sufferings arising from no other cause than endeavouring to put themselves on a level with civilized nations, in the cultivation of useful and tranquil studies.

SYRIA.

A stratum of coal, of considerable thickness, it is said, has been discovered in Syria, a few miles inland from the coast ; and a pit opened, from which the Pacha of Egypt is preparing to draw supplies for the steam-boats which he is intending to employ on the Nile and its branches.

SIERRA LEONE.

An Agricultural Society has been established at Sierra Leone ; and an extensive tract of land, in the province of Hastings, is devoted to experiments, with cotton, ginger, pepper, and indigo, which grow wild. The roads opened into the interior have conducted native traders to Freetown ; and, instead of caravans of gold merchants now visit that place. One of the richest ever known in the colony lately arrived from Melicouri, and the trade with the interior increases daily.

The number of stone houses in Free-town is 107, and twelve more are in progress.

INDIA.

A Missionary in India gives the following illustration of the debased and superstitious character of the native mind, even among the more intelligent classes :—

"The son of the expounder of Hindoo law in Burdwan came to me, accompanied by another Brahmin who highly extolled his learning. In the course of the conversation I told him, that I could not possibly conceive how men of learning could degrade themselves so much as to prostrate themselves before cows; and, lying upon their faces, pay divine worship to these beasts. He replied, that cows were worthy of such honour because they were sprung from a deity. I said, 'But you see that man's excellency consists chiefly in his reasonable soul, but a cow is entirely devoid of reason: what difference is there between cows and other beasts?' Hereupon he exclaimed, 'No! highly venerable, highly venerable are the cows! *their want of reason excepted*, they are, in every other respect, the representatives of God:' and then he pro-

ceded, with the most fervent zeal to ascribe to cows a far greater value than he could put upon himself. One of our school-boys, who had been present at this conversation, said, after they were gone—'It is really the case, that the people esteem the cows so highly; for if a man of a moral character dies, they are used to say, 'Oh! what a good man he was! He was as virtuous as a cow.'

The Diana steam-boat, built at Kidderpore, near Calcutta, was launched on the 12th of July last; and on the same day made, on the Ganges, between Calcutta and Chinsurah, the first trip ever performed in India by the aid of steam.

As the vessel passed up, the banks of the river were crowded with natives, gazing with wonder on this novel scene.

A vessel stemming a furious tide, without the aid of oar or sail, and sending forth from a black column, standing in the usual place of a mast, a volume of smoke, was a sight on which they could not gaze without silent amazement, or loud expressions of astonishment, utterly unable as they were to divine the power by which the vessel was impelled with such velocity.

List of New Publications.

THEOLOGY.

Observations on the Religious Peculiarities of the Societies of Friends; by Joseph John Gurney.

Christian Philosophy; or, an Attempt to display by Internal Testimony the Evidence and Excellence of Revealed Religion; by the late Vicesimus Knox, D. D. 8vo. 9s.

The Object of Revelation, the present as well as eternal Happiness of those to whom it is addressed.

A Sermon on Gaming, occasioned by recent deplorable Events; by the Rev. J. L. Chirol, A. M.

The Aged Pilgrim's Triumph; a Series of unpublished Letters; by the Rev. J. Newton. 4s. 6d.

A Dissertation on Slavery under the Legalitcal Law, and among the Hebrews, till the Coming of Christ; by the Rev. B. Bailey, M. A.

Christianity against Deism, Materialism, and Atheism; by R. Hindmarsh. 1s.

The Three Capital Offences of the Church of Rome; the Sale of Indulgences, the Murder of Heretics, and the Deposition of Princes; by Rusticus.

A Selection of Two Hundred Revised Prayers, for Family Devotion, exclusively from Works of Divines of the Established

Church; by Rev. John Sheppard, M. A. in ten monthly Numbers, 6d. each.

Bishop Heber's Missionary Hymn, set to Music for Voices, and the Organ or Piano Forte; by the Rev. W. H. Havergal, A. M. 2s. 6d. The profits will be given to the Church Missionary Society.

Remarks on Dr. Henderson's Appeal to the Members of the British and Foreign Bible Society, on the Subject of the Turkish New Testament; by Professor Lee of Cambridge.

A Discourse on Edification; by the Rev. C. Davy. 2s. 6d.

A Speech delivered before the Synod of Glasgow and Ayr, in the Case of Principal M'Farlane, on the Subject of Pluralities, by T. Chalmers, D. D.; with a Preface by Dr. Macgill. 6d.

An Appeal on the Subject of Church Patronage in Scotland, with a plan for its amendment.

Tractica Sacra; an Attempt to exhibit by Tabular Arrangements, a general Rule of Composition prevailing in the Holy Scriptures; by the Rev. T. Boys, A. M. 4to. 10s. 6d.

The History of the Jews, from their Origin to their Dispersion, with Notes; by M. Mayers.

The Anti-Slavery Magazine, and Recorder of the Progress of Christianity in Countries connected with slavery, published monthly. 3d.

MISCELLANEOUS.

Pompeiana ; by Sir W. Gell and J. P. Gandy. 2 vols. 8vo. with 100 engravings. 6l. 6s.

Essays on Belles Lettres ; by D. Scott, M. D. 12mo. 7s.

Peace and War, an Essay, in two parts. 8vo. 2s. 6d.

Baynes' General Catalogue of Books in all Languages, for 1824.

Memoirs of Amos Green, written by his late Widow. To which are prefixed Suggestions on Christian Education, &c. with a portrait. 8vo. 10s. 6d.

Secret Memoirs of the Court of Louis XIV. and of the Regency. 8vo. 14s.

The Life of Salvator Rosa ; by Lady Morgan. 2 vols. 28s.

A Praxis on the Latin Prepositions ; by Sam. Butler, D. D. 7s. 6d.

History of the Darker Ages ; by C. Chatfield. 8vo. 7s. 6d.

Memoirs of the Court of Henry the Great. 2 vols. 1l. 4s.

The Character of the Russians ; by R. Lyall, M. D. 4to. 4l. 4s.

Sicily and its Islands ; by Captain W. H. Smyth, R. N. 4to. 2l. 12s. 6d.

The Civil and Literary Chronology of Greece ; by H. F. Clinton, M. A. 4to. 22s.

Letters to an Attorney's Clerk ; containing Directions for his Studies and general Conduct ; by W. H. Buckland. Fcap. 8vo. 7s.

Remarks on the Folly of Gambling ; by J. Hawkshead. 8vo. 1s.

Memorials of Columbus ; now first published from the original MSS. 8vo. 18s.

Batavian Anthology, or Specimens of the Dutch Poets ; by J. Bowring, and L. H. S. Van Dyk. Fools. 8vo. 7s. 6d.

The Fifth Report of the Committee of the Society for the Improvement of Prison Discipline, and the Reformation of Juvenile Offenders. 1823. 8vo. 5s.

An Address on the State of Slavery in the West India Islands, from the Committee of the Leicester Auxiliary Anti-Slavery Society. 8vo. 1s.

Religious Intelligence.

CEYLONSE SUPERSTITIONS.

A MISSIONARY, lately returned from Ceylon, has drawn up the following account of the superstitious worship which prevails in that island. Every such concurring testimony to the debased and awful nature of the faith and ritual of heathenism, adds a new claim upon the sympathies and zealous assistance of Christians to diffuse around the world the knowledge of the one true God, and of Jesus Christ whom he hath sent.

In Ceylon, there exist at least five systems of heathen idolatry—Brahminism, Buddhism, Capoism, Baliism, and Yakadurism. A minute description of these different forms of idolatry, the nature and tendency of the ceremonies connected with them, and the demoralizing effects which they severally have upon the native inhabitants, would excite the deepest sympathies in behalf of these benighted heathens.

The literal meaning of 'Yakadurism' is, the 'expulsion of devils'; but when the whole round of its ceremonies is considered, it properly means the 'worship of devils.'

Whether such a form of idolatry does really exist in any part of the heathen world, has, I am aware, been called in question. That people, at a distance from the spot where such scenes

are practised, should entertain doubts, is not to be wondered at; for, on the first annunciation of so deplorable a fact as that of the devil being worshipped, the thing appears altogether so shocking, that very strong testimonies are required to make such a relation of human wo at all credible. But this paper will be filled up with a statement of a few facts, collected by one who has been many years resident in the country, and has availed himself of every means of information on the subject; and, for the purpose of satisfying his own mind, has often done violence to his feelings, by being present on occasions when these horrid ceremonies have been performed; and it is hoped that a testimony of this kind will give additional weight to similar statements, which have been often made in missionary and other communications from that part of the world.

Therefore I now state, and I wish it to be heard in every corner of the Christian world, that the devil is regularly, systematically, and ceremoniously worshipped by a large majority of the native inhabitants of the island of Ceylon!

The established heathenism of this island is Buddhism, which both condemns and prohibits the worship of

devils ; at the same time, the essential principles of Buddhism are such as open the way for the introduction and establishment of the degrading notions which have established this species of satanic adoration in this country.—Buddhu was an atheist, in the most absolute sense of the word ; his writings, or, more properly, the writings of his learned followers, which are very voluminous, exhibit a most complete and sophistical system of atheism. In these writings, the eternity of matter is asserted—the existence of a Creator is unequivocally denied—every idea of the existence of one Eternal Almighty God, the maker and upholder of all things, is banished from the minds of the reflecting Buddhists : they are truly left in the state described by the Apostle—without God in the world. They have no 'Universal Father'—no Divine Superintending Power : the world has no moral and righteous Governor, and, consequently, no final Judge ! It is an awful fact, that, in every part of the world where Buddhism has established its atheistical influence, the inhabitants are left to the uncontrolled dominion of the devil ! And in such regions, presenting so few obstacles to the usurpations of the grand adversary of mankind, Satan has established his throne—usurped universal empire—legislated for his own dominions—dictated the form of his own government—and prescribed the religious ceremonies (if such words can be used) that are most congenial to his own mind !

" It is an humiliating fact, that, while Buddhism has made so many successful efforts to erase from the minds of men all ideas of the existence of a God, their writings every where abound with accounts of the devil : for during the three hundred and fifty transmigrations of Buddhu in the different bodies which he assumed, the existence of the devil is acknowledged, and Buddhu meets him at every turn as his grand and chief adversary ; and a native painting, made in the Burman empire, is now by me, representing Buddhu's last grand conflict with the prince of devils, who is leading on an army of devils to oppose his assumption of the character of Buddhu ; so that, in these writings, the existence of the devil is acknowledged, and he is recognised also in his own infernal character.

" In the form of devil worship established in Ceylon, this chief of devils, in his own real character, is also recog-

nised and acknowledged. Under him is a succession of subordinate devils, of different sizes, dispositions, and colours ! These all have to do with human affairs. In a word, the world, and all things in it, are under their controul and government. The demon worship of the Greeks and Romans acknowledged good as well as evil demons : but, from all that I have ever been able to collect, I have never yet heard of a benevolent being in the worship, as practised in Ceylon. They are all evil ; exercising a most wicked and malicious influence over the affairs of men : and, on this account, the natives are in continual fear of them. Hence a very sensible native young man, in my company one evening, refused to pass under a large tree which overhangs the road : and, on my asking his reasons, he told me, with great gravity, that every branch and twig of that tree was full of devils. The ideas, which the natives have of the nature and character of these objects of their devotion, may be inferred, both from the accounts given of them in their books, their attempts at representing them in pictures, and the manner in which they invariably speak of them ; all of which, if we may add the services rendered them, go to shew that these invisible beings, in the opinion of the Natives, are wicked, malignant, mischievous, cruel !—in a word, diabolical ! And such are the objects of devotion, pointed out by the Yakadurism of Ceylon !

" This system of idolatry has its prescribed forms ; which are found in records, the antiquity of which it is not easy to trace : it has its priests, and round of established ceremonies ; which point out, in all their appalling display, the place from whence they sprang.—The object to which all these lead, is the devil. From the brief sketch just taken of the atheistical opinions of the people, it is plain that he must be considered by them as the being into whose hands fall the government and sole management of human affairs. To conciliate the esteem and friendship of the devil, or, more properly, to avoid his malignant or mischievous interference in their concerns, the natives propitiate him by various offerings and ceremonies, which it is impossible in this place to detail.

" The chief actors in these ceremonies are the 'Yakadurayas.' These men are supposed to carry on continual intercourse with the devil : they are al-

so supposed not only to have a particular acquaintance with him, but also great influence over him. They are resorted to in cases in which persons dedicate themselves to one of these infernal beings; for it is a practice of the natives to place themselves under the protection of the devil. I forbear to describe the ceremonies practised on these occasions of self-dedication to Satan. Like most of their *works of darkness*, they are performed in the night. Children, at the hour of their birth, are generally dedicated to some one of these evil beings; and it is an awful fact, that, in hundreds and thousands of instances, the poor deluded people are so anxious to place themselves and all connected with them under the care and protection of the devil, that their children are solemnly dedicated to him before they are born! In such cases, the first thing put on the body of the infant, at the period of its birth, is the amulet or the charm, or, in other words, the writing which contains the name, the colour, the office, the influence, and general character of that devil to whom the child is dedicated.

“ So generally does this superstition prevail, that, in a sermon which I once heard the worthy Petrus Pandetta Sekera preach out of doors to a large congregation against the worship of devils, he made a solemn appeal to his congregation; and said, that he feared almost every individual who heard him that day was living in the practice of devil-worship. He stated, also, a fact, which shews to what an extent the superstition prevails: That when he was a priest of Buddhu, he commenced a journey to the city of Kandy, with a number of other priests, to attend a celebrated festival: they arrived at a certain place, one evening, said to be under the government of a very noted devil; and all his companions feared to pass through that part of his dominions without making some offering to him: Petrus, heathen as he was at the time, remonstrated with his fellow-travellers, but in vain: every one of them went to the place where the devil was worshipped, and, by an act of devotion, acknowledged their submission to his power.

“ When the Portuguese had possession of the island of Ceylon, they prohibited devil worship by government regulations; and made it a capital offence for any one to profess himself a devil-priest. The Dutch enacted laws

against it, but of a less rigorous kind.—How far such measures were successful, it is difficult to say; but it is a fact, that the delusion has so complete a hold on the hearts of the people, and occupies their hopes and fears so strongly, that nothing but the Gospel of Christ can effectually succeed in eradicating its principles and destroying its practice.

“ Of late years many important steps have been taken toward a complete overthrow of this system. The Missionaries, on the various stations which they now occupy, have directed much of their attention to it, and have exposed it by every prudent means: and in all our schools, among the children, the horror of this wicked worship is deeply impressed on their minds. So successful have we been in this respect, that the Christian youths, taught in our schools, not only refuse to have any thing to do with such ceremonies themselves, but, by the most public opposition manifest their dislike. When they hear of preparations being made in any house for what is called a ‘devil dance,’ a small party of them will often go to the spot, remonstrate with the people, and, if their own arguments will not avail, threaten to inform, and bring the Missionary, which is generally successful.

“ In the large and populous village of Colpetty, I have known many instances in which our elder boys have by their own exertions put down these vile ceremonies: hence, in that village, which a few years ago abounded with such practices, a ceremony of this kind is now scarcely ever performed. At another large and populous village, about two miles to the south of Colpetty, where the same practices were very prevalent, a number of ‘Yakadurayas’ and ‘Cappoas’ united together to have a grand ceremony, which was to continue a week, and at which thousands of people were expected to attend with offerings; in this village several pious natives reside, who have been truly converted to God: they were shocked to witness the preparations going on; they united to protest against the ceremony, exerted all their influence to prevent it, and came to me to beg that I would assist them. I went to the spot, witnessed the shocking preparations, and shall never forget the zeal of the pious natives, who were principally females: after contending the matter for two days, with a whole host of devil’s priests, our friends succeeded in preventing this

ceremony being performed ; and, pleasing to tell, these men have scarcely ever since been able to raise their heads in public.

“ Our excellent friend, George Nadoris, a short time before I left the country, was taken very ill ; and was ordered by the doctors to go to his native village for a change of air. That village (Amblom Goddy) is the most notorious in the island for devil-worship, and is proverbially given up to it. When George arrived there, he was instantly surrounded by his family, his friends, and their numerous connexions ; entreating him to allow them to send for the devil’s priests, to expel the devil, and cure him of his disorder.—But George was firm, and proof against all the attempts made upon him : and not only opposed these practices, as they related to his own case, but continued, while there, to reason with the people on their wickedness ; and assured them that Christianity had taught him to look to God, and to cast all his concerns into the hands of a merciful Saviour, Jesus Christ. God graciously raised him up from the bed of death, and restored him to his friends and his work again ; and, on his return to Colombo, I had from himself the particulars of this Christian triumph over the works of darkness.

“ One of those agents of Satan, with whom I had much conversation on the subject, lately begged a New Testament from me ; which I gave him on his solemnly promising that he would take care of it, and read it with attention and prayer. A day or two before I went on board, he came from his village, about fifteen miles from Colombo ; and brought a petition signed by about fifty of the chief men of the village, requesting a Christian school, with the names of about fifty children as a commencement. He offered himself as the master ; and engaged, if we would help and stand by him, that he would not only teach the school on Christian principles, but would drive the worship of the devil both from his own and the neighbouring villages.”

PROGRESS OF CHRISTIANITY IN SOUTH AMERICA.

The conductors of the *Missionary Register* have for several years furnished the public with an annual survey of the progress of Christian Missions, which has at length become the most complete and important table of mis-

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sionary statistics to be found in any language. We present our readers, as a specimen, with the following synoptical view of the incipient efforts now in progress for the promotion of Christian truth and its accompanying blessings in South America. The chief facts have already appeared at different times in our pages ; but our readers will not be displeased at a summary recapitulation of circumstances so fraught with the brightest hopes for that extensive continent.

The progress of education in the new States of South America is gradually consolidating their civil liberties, and opening the way to religious freedom. In Columbia, between forty and fifty schools of mutual instruction have been established ; one of which, at Santa Fe, contains six hundred scholars.—In Peru, the Government has manifested the deep interest which it feels in the universal education of the people, by a decree, issued July 6, 1822, for the establishment of the system throughout the whole of Peru. The work had met with delay ; but, in May last, it had been entered on with one hundred scholars, in the college of the Dominicans, at Lima, the whole of which has been appropriated by the Government to this object. For the preservation and extension of the design, the conduct of it has been committed to a special society ; and an article has been adopted in the Constitution, by which every person will be disqualified, after the year 1840, from becoming a citizen, who cannot read and write—time being given for the operation of this law, from a consideration of the neglect in which education has been left in these countries. In Chili, the Government had issued, on the 19th of January, a similar decree, establishing a society for the promotion of universal mutual instruction, under its own especial authority and patronage. In Buenos Ayres, at Mendoza at the foot of the Andes, Mr. Thompson, who has rendered in this State, and in those of Chili and Peru, the most important aid, organized a flourishing female school, under the highest patronage : at San Juan and Monte Video, also, schools were established. Of the state of education in the Brazils, no particular information has appeared.—That some judgment may be formed of the manner in which the subject of education is viewed in these lately emancipated portions of the New World, we

shall quote the decrees, above mentioned, issued by the Governments of Peru and Chili. In that of Peru, it is said—

“Without education, there is, properly speaking, no society. Men may, indeed, live together without it; but they cannot know the extent of the duties and the rights which bind them one to another, and it is in the knowledge of these duties and rights that the well-being of society consists. The bringing of education to some degree of perfection is, from the nature of the thing, slow: to accomplish it, time is required, and some degree of stability in the Government, as well as some other circumstances both natural and moral: all these must combine, in order that the education of the people may become general, and that thus a foundation may be laid for the continuance of those institutions which may be established among them. Of the various improvements which the government has been desirous of making, none has been more earnestly and constantly kept in view, since the moment of its commencement, than the reformation of public education. In those intervals of tranquillity which have been enjoyed from the clamour of arms, this object has occupied their attention.”

In the same truly wise and patriotic strain the Government of Chili speaks:

“The surest method of promoting the happiness of any country, is to make all the people in it well informed and industrious. An end has at length been put to the obstacles which prevented the natives of Chili from enjoying those blessings which are enjoyed by other nations less favoured by nature, but who have preceded us in the cultivation of literature and the arts: it is hence necessary now to strain every nerve to regain that time, which idleness and darkness have thrown away. We begin, then, by offering an opportunity of acquiring knowledge to all classes of the community, without respect of rank or fortune, of sex or age. The propagation of this system holds out the surest means of extirpating those principles formed among us during the time of darkness. The Government has resolved zealously to protect this establishment; and, as the best way of fulfilling its intention, has resolved to unite with it in this object those persons who have the same sentiments on the subject, and who at the same time possess that activity, zeal,

and energy which this important matter demands. The object of this institution is, to extend, in every direction throughout Chili, the benefits of education—to promote the instruction of all classes, but especially of the poor—to seize all the advantages which this new system of education holds out, and to open resources by which it may be adapted to the circumstances and necessities of the country.”

Connected with education, all enlightened friends of mankind will augur well of the intelligence and happiness of a country in proportion to the circulation of the Scriptures among its inhabitants. A Peruvian gentleman, at the seventh anniversary of the Bible Society of the United States, shewed, in an able and impressive manner, that the Scriptures are the great blessing which South America requires. In communicating to its inhabitants this boon, the British and American Bible Societies continue to co-operate. In briefly surveying this continent in the order already adopted, we find it reported, that, in Columbia, the demand for the Scriptures, particularly among the poor and in the public schools, is rapidly increasing. In Peru, 500 Spanish Bibles and 500 Testaments were circulated, at Lima, in two or three days; had their number been 5,000, they would have been disposed of. So great was the concourse of people pressing to obtain copies, that the gentleman to whom they were consigned, was obliged to close his door upon the applicants: the number sold paid the cost of the whole. The New Testament is being translated into the Quichua tongue, spoken by the numerous descendants of the ancient Peruvians. In Chili, an American captain found much difficulty in disposing of forty Testaments; but the state of things soon afterward improved: one gentleman sold all the copies of the Scriptures which he had, and had no doubt but that the sale would increase from year to year: of two hundred Testaments, committed to the care of the captain of a vessel, nearly three-fourths were paid for: he found the copper-miners, in particular, most anxious to possess and read the Scriptures. At Mendoza, across the Andes, in Buenos Ayres, the Scriptures meet with a very favorable reception: at the city of Buenos Ayres, an Auxiliary Society has been formed, and the New Testament is in free circulation: and, from that

place, makes its way in all directions, into the surrounding country, and even into Patagonia. At Bahia, Pernambuco, and Rio Janeiro, in the Brazils, the Portuguese Scriptures have been circulated: at Pernambuco, they were admitted duty free, and were applied for by the people in crowds: at Rio, an American captain found them much esteemed, and thankfully received. In Guiana, the Negroes, in various places, willingly purchase copies and manifest the benefit derived from them.

In reference to the spirit of toleration in the New States, it is remarked, in an American publication—

“Although a bigoted attachment to Romanism is visible in all the South-American provinces, still as much liberality of sentiment has already been manifested, with respect to the introduction and toleration of the Protestant religion, as, from their previous opinions and habits, could have been reasonably expected.”

It is not, therefore, to be wondered at, that the hostility to the free circulation of the Scriptures, which all over the world now characterizes the Romish Church and marks its apprehensions, should display itself in this quarter; and that while, as was the fact, the people were eagerly crowding for the Scriptures in Lima, the public papers should break out into opposition: but it is certainly a ground of congratulation and thankfulness, that when some of the clergy in Chili endeavoured to throw obstacles in the way of their circulation, the Government was as ready to remove them.

Christian knowledge is, moreover, making its way among the people of this vast continent, by means of Scripture extracts and religious tracts.

Of the first of these it is said, in a letter from Lima—

“We have printed, at different times, lessons for our schools, consisting of extracts from the Scriptures; and these lessons are now used in the schools in Buenos Ayres and Chili. In this place, I am printing an edition of these lessons, consisting of 2500 copies, at the Government printing-office. No objections have hitherto been made to my introducing the Scriptures into the schools in this manner; nor is there any interference in the manner of selecting the parts of Scripture for these lessons. You will easily perceive the great advantages arising from this indirect circulation of the Scriptures. In-

struction will be communicated thereby, at that age in which the tender mind easily receives, and to a certain extent permanently retains, the impressions then made. From the slow progress of truth, of religion, and virtue among men, and from the adherence to evil in all its forms, I turn my eyes, and I turn them with pleasure, to children. There the great reformation must begin: upon this foundation must be built all that is noble in our species, by which God may be glorified: and the deeper this foundation is laid, that is, the earlier instruction begins, so much more majestic and beautiful will be the edifice erected.”

On the subject of tracts, we quote the last Report of the Religious Tract Society :

“Your correspondents in South America unite in stating, that a general avidity for publications of all descriptions now prevails throughout that extensive field of operation. Increased facilities for the circulation of tracts have thus been given; and their distribution has become an object of the greatest importance. Wherever an increased desire for information exists, it must be of the utmost consequence to diffuse what shall prove food for the mind; even those leaves which are given for the healing of the nations.—Tracts have every where been found to awaken a desire for the perusal of the holy Scriptures; and in no part of the world is this of more importance than in South America, where the greater number of the inhabitants, including many of the ministers of religion, have literally never seen that precious volume, which contains the words of eternal life.”

SOCIETY FOR POOR PIOUS CLERGY.

The Committee of this Society lay before the subscribers and the public, the following among other extracts from the many letters which they have received in the course of the last year.—They afford painful proof of the necessity and utility of the institution, and are its best recommendation to the patronage of those who are anxious to assist the ministers, and promote religion among the members of our church establishment.

1. “The grateful sense of the reasonable and liberal aid extended to us on former occasions shall never be erased from my mind; and I and my fami-

ly shall never cease to pray for the advancement of the objects of your most excellent institution. My income is eighty pounds, on which nine of us are dependent for support."

2. "Among the causes of my present necessities is the very distant and expensive removals of myself and family, from one curacy to another. I know not indeed how to obtain deliverance from a debt that oppresses me, except through the providential instrumentality of your Society.—Trials are my lot; but it becomes me to exercise faith in that Scripture which saith, 'All things work together for good.' To human reason and human inclinations the difficulties with which I am surrounded may seem grievous and profitless; but I can say truly, the sweetness of beholding daily bread supplied by that providential Hand which fed the prophet in the wilderness, amply compensates for all the bitterness of those cares and anxieties which my situation unavoidably occasions."

3. "May I be permitted, once more, to petition the very benevolent Society for admission amongst the numerous objects of its relief? My soul often magnifies the Lord, that amongst his manifold mercies and loving-kindness to the children of men, he hath provided such a refuge, where the really necessitous may be succoured in their penury; and whence seldom or ever such are sent away empty.—With a stipend of sixty pounds a year, I have to provide for a family of six persons; namely, myself, my wife, three children, and a servant girl; which comes short of four shillings a week for each of us! My wife, being now in the family-way, is rather impaired in her health, which is the occasion of our keeping a servant. I have no advantage whatever either from a cow or a horse, but am obliged to pay for every thing, even a little milk for the children, and am situated in a dear part of the country. It is a great pleasure to see how the parish children have increased in knowledge, in a Sunday-school which I have raised since I came here, and which also I attended after the duties of my two churches. The children, with seriousness, correctness, and attention, repeat, by heart, publicly in the church, the second lessons for the day."

4. "Though liberally relieved some years ago, by your Society, I am obliged once more to crave their assistance. My two children have been attacked

by severe illness, which has continued three months; and which rendered it necessary to employ two medical attendants! Without some assistance it would be very long before my small income would enable me to extricate myself from the debt, in which this unlooked-for incident has involved me. But I trust, by making the case known to your Committee, some relief may be obtained from the funds of your Society. My income, from the church and scholars is seventy pounds per annum, on which seven persons depend for support."

5. "I am truly sorry, that my circumstances are such as to urge me to make my humble application to your very excellent Society, for their kind relief. I assure you, that nothing less than poverty makes me solicit your beneficence. My Vicar —, with a large family, being so poor himself, and I believe insolvent, can give me but very little salary. Out of 40*l.* my nominal stipend, I have received less than twenty for the last twelve month, which, as I have a wife and five young children to support, involves me in difficulties. I have the happiness to say, that my congregation is on the increase, the Sunday-school thriving, and that I trust a good work is going on among us. The parishioners, though they are but poor, and can do but little for me, are very kind and affectionate, and I should be sorry to leave them."

6. "It has pleased our heavenly Father to permit my poor wife to labour under very great affliction since Christmas, 1821. Her sufferings have been great, but she was wonderfully supported and comforted in the day of affliction by the Holy Spirit. My eldest daughter was very ill all the winter, and my own health is greatly impaired; but I have cause to be thankful to my heavenly Father, that my condition is not worse, and that it hath pleased Him to deal so mercifully with me and them.—I have six children, the eldest not quite fourteen years of age, dependent on me for support. The whole of my income will not exceed sixty-two pounds this year, and that very uncertain, as the farmers are so poor. The number of my communicants is about 120. The sacrament is administered every month."

7. "I take the liberty of addressing you once more for that assistance, of which I stand as much in need as ever.—I have a family of six children at

home, and the other four, I provide with clothes, with a salary of fifty pounds per annum. The produce of my farm, this and the last year, was so much damaged, and almost spoiled, that it is worth little more than the charges attending it; and I am obliged to buy corn to support my numerous family till the next harvest! However, as things are, I desire to praise God for such a truly Christian Society, where the faithful ministers of the Gospel can pour out their tale of woe, when depressed by pinching poverty, and bowed down with urgent wants; and where they generally find friends to alleviate their distresses."

8. "It is with the liveliest emotions of gratitude to a faithful God, the Author of all good, that I take up my pen to acknowledge the receipt of your kind favour, containing a bank post bill, value —. Oh! my dear sir, thank also, in a better way than I am able, your benevolent and sympathising Committee.—Blessed be the name of our God for this seasonable measure of relief; whereby I shall be enabled conscientiously to continue my ministry among a people dearly beloved and longed for in the Gospel. Assure them, that their undeserved liberality shall (God being my helper) stimulate me to greater diligence to make full proof of my ministry, in all the various departments of the pastoral care."

During the thirty-six years in which this Society has existed, it has distributed to distressed clergymen, one thousand, five hundred, and ninety-six grants of various sums of money; amounting, in the whole, to forty-three thousand eight hundred and fifty-eight pounds.

Until within the last few years, the regular income of the Society proved sufficient to meet the applications that were made for its assistance. It conscientiously laid out, on government security, nearly all the legacies, donations, and life subscriptions which it received; in order that the yearly interest on these sums might be a permanent supply in addition to the annual subscriptions. The Committee is now, however, constrained to say, that the calls upon its resources have of late been so increasingly numerous, that besides, in many cases, granting smaller sums than would otherwise have been done, they have, within the last three years, been under the painful necessity of disposing of seventeen hundred pounds of their capital stock: although upon the interest of their funded property so much of their operations depends. Independently of stock sold, the total receipts of the Society compared with its payments in the past year, are as 1684*l.* received, to 2393*l.* paid.

On these grounds the Committee are constrained to make a more pressing appeal than they ever yet have done to the liberality of the Christian public. Their solicitation is on behalf of a class of pious and diligent persons, highly deserving the commiseration and assistance of all who wish well to the efficiency of our excellent Establishment, and view it as a most powerful instrument, under Divine Providence, for promoting true religion and sound morality, in the more sequestered, as well as the more populous parts of England and Wales.

View of Public Affairs.

FOREIGN.

FRANCE.—The returns of deputies from the recent elections have been so well secured by the government, that only seventeen opposition members are to be found in a chamber of 430 members. The sessions have just opened. The speech gives no pledge as to any specific time for withdrawing the army of occupation in Spain. It proposes a septennial parliament, which will add greatly to the already too dominant influence of the crown. With regard to

the East of Europe, and Spanish and Portuguese America, it only expresses a hope that the affairs of these countries will be regulated for the interests of the people, and the commercial benefit of the world.

AMERICA.—The new American Governments are consolidating their liberties, and drawing together the ties of union for their common defence. A treaty of amity and confederation has been ratified between the Columbian Republic and the State of Mexico, in

which each contracting party binds itself to assist the other in case of hostile aggression against its nascent liberties. Chili, Peru, and Buenos Ayres were expected to unite in the same measure. In Brazil, respecting which some apprehensions were entertained on account of the counter-revolution in Portugal, and the probable views of the reigning prince, the eldest son of the house of Braganza, the issue has been very favourable; the emperor having himself proposed a constitution built upon very liberal principles, and not much like our own in some of its leading provisions. The crown is to be hereditary; the Roman Catholic worship is to be the established religion, with toleration for private or domestic worship by all other persuasions, but without allowing them any external form or temple. This disgraceful bigotry continues to cleave to the Roman Catholic states in the new as well as the old world. The legislature will consist of two chambers, senators and deputies, with much the same duties as our two houses of parliament. The senators are fixed for life, the deputies are to be periodically dissolved. Suffrage is in a sense universal, though not directly so; every citizen having a vote in his parish in the choice of the provincial electors, who are to choose the deputies and senators. The ministry are constitutionally responsible for the proceedings of the crown. The military are to act under the civil power, and no officer is to be deprived of his commission without the sentence of a regular tribunal. All causes, civil and criminal, are to be decided by a jury; the judge determining the law, and the jury the fact. Most of the other provisions are in a similar spirit. We are not informed whether the Slaves have derived any benefit from the constitution which has been given to Brazil.

DOMESTIC.

The Chancellor of the Exchequer's financial scheme for the year, has not only the great merit of being perfectly clear and intelligible, which is a new and auspicious feature in our public accounts, but it discloses views and prospects of the most hopeful kind, as respects the future prosperity of the country, and which demand our national gratitude to the Supreme Author of all blessings, public and private. After liquidating every demand for the year 1823, and reserving a sinking fund of

5,000,000*l.* allotted by Parliament, there remains an excess of revenue of 1,710,985*l.* The estimates for 1824 are as follow:—

INCOME.

Customs	£ 11,550,000
Excise	25,625,000
Stamps	6,800,000
Assessed taxes, &c.....	5,100,000
Post-office.....	1,460,000
Miscellaneous items	730,000
Portion of the money repaid by Austria, which had come into the Exchequer	1,500,000
Sums paid by the trustees of half-pay and pensions	4,620,000

Making a gross total of £57,385,000

EXPENDITURE.

Charge on the consolidated fund; permanent expenses; and interest and management of the public debt	27,973,196
Interest on exchequer bills on account of the half-pay and pensions.....	100,000
Annual and permanent charges on the consolidated fund; civil list, &c.....	2,050,000
Half-pay annuities	2,800,000
Sinking fund	5,134,458
Interest of exchequer bills.....	1,000,000
The army estimates, including extraordinaries	7,490,945
The navy estimates.....	5,762,893
Ordinance.....	1,410,044
Miscellaneous.....	2,611,388

Making a total of £56,332,924

According to this estimate, there will remain a surplus at the close of the present year (after allowing for the sinking fund) of 1,052,076*l.* which, added to the surplus for 1823, will make for the two years 2,763,061*l.* A portion of this surplus is destined as follows:—

First, the sum of 500,000*l.* is to be applied to building new churches in populous parishes; a measure greatly needed, but which has called forth a considerable burst of opposition. We will only say, in passing, on this subject, that the unpopularity of public grants for church-building would be greatly diminished, and the very necessity for such grants almost superseded, if a more liberal system of patronage were adopted as respects our new churches. As it is, what interest can it be expected that the great majority of a parish or a nation will take in building churches, the presentation to which is made the private property of a patron, who may view the new preferment in no other light than as a provision for a dependent, without any reference to the wants or the wishes of the neighbourhood. Had a more judicious and conciliating system been

allowed, as was provided for in the original draught of Lord Bexley's Act, the Church of England would have found as little difficulty in providing edifices for its members, by means of voluntary local subscriptions, as any other body of Christians. At this moment, some of the parishes in which new churches have been built, are in a state of grievous discontent and hostility at the introduction of strangers among them, to the exclusion perhaps of clergymen well known to the neighbourhood, and warmly beloved and esteemed for long and useful services in the very districts now confided by private interests to other hands. In some instances, in which the most urgent and affectionate representations have been made by the rector and the parishioners in favour of a curate endeared to them by a course of faithful ministrations, the patrons of these new churches have declined listening to their request, and have placed among them strangers; and not only strangers, but persons perhaps little qualified by taste or habits for the active, self-denying duties of a populous sphere of parochial labour. We believe, indeed, notwithstanding this unhappy system of patronage, that the new churches are a public blessing; but the good effects of the scheme, will at best be miserably curtailed and impeded, till the presentation to them is placed upon a better footing. We wish not to see the church court popularity by any unworthy arts, or throw open her offices to factious electioneering; but we are convinced that some plan might easily be devised by which her real interests, which are the interests of the public, might be secured, and as many churches be provided as the necessities of the country require, with little or no expense to the national purse. Would that our public men would firmly turn their minds to this great subject in all its bearings! In the present state of society, and with Dissenters of every class multiplying around us, matters cannot forever continue as they are; and it well behoves all who wish well to the Established Church to provide against contingencies. The present lamentable system of pluralities and translations, in particular, needs a fundamental revision. A few parliamentary grants of money, however useful, separately considered, will do little, very little, for the church till efficient measures are adopted for securing to every parish a resident in-

cumbent, devoted to the duties of his cure, and with no temptation to look beyond it.

The half million for church building, not being likely to be immediately wanted, the interest is to be devoted, for five years, to the maintenance of an ecclesiastical establishment in the West Indies, with a view to the religious instruction of the slave and free coloured population. Two bishops are to be appointed respectively for Jamaica, and the Leeward Islands, with an establishment of clergy under them. When the church-building fund is wanted at home, the four-and-a-half per cent. duties will be devoted to the object. We shall have another opportunity of referring to this important subject; some of the bearings of which have a very wide and momentous reference.

The second appropriation of the surplus fund is for a grant of 300,000*l.* for the repairs of Windsor Castle. A sum of 60,000*l.* is also to be devoted to the formation of a gallery of paintings at the British Museum; an object well worthy of the good taste of the British public.

The remainder of the surplus is to be directed to the remission of taxation. The Chancellor of the Exchequer, in selecting his course, has wisely consulted the future prosperity of the country, rather than the adoption of measures of temporary popularity. His object is to open the way for a wide extension of our commerce and manufactures, the enlargement of which will most effectually lighten the burden of direct taxation. He is anxious to abolish, as speedily as is safe and practicable, the cumbersome and mischievous machinery of bounties and drawbacks, and prohibitions on imports or exports raw or manufactured, and to reduce the intercourse of individuals and nations to the simple rule of a liberal reciprocity. As a beginning, the duties and restrictions on the import and export of wool are to be repealed, and a duty of one penny per pound equally on the import and export to be substituted in their place. The reductions on the import of raw silk are as follows:—India silk reduced from 4*s.* to 3*d.* per pound; Chinese and Italian from 5*s.* 6*d.* to 6*d.*; and Brazilian from 14*s.* 10*d.* to 7*s.* 6*d.*—The first of these is a measure of great kindness to our native East-Indian fellow-subjects, whose manufactures we have superseded in their own markets. We should be most happy to learn that this wise

and humane reduction was to be followed up by the still more humane and efficient measure of reducing the duties on East-India sugars, especially as the Chancellor of the Exchequer has given to the West-Indies the boon of a reduction of 1s. 1 1/2d. per gallon on rum, amounting to 150,000l. per annum.—The prohibition on foreign silk manufactures for home consumption is to cease in July 1826; and duties varying from 20 to 50 per cent. are to be imposed in its place. The London port coal duty of 3s. 4d. which pressed heavily and unequally (being a clear addition to the general duty of 6s.) is to be rescinded, and the tax equalized, with permission to use inland coal. The remainder of the salt duty is also to be relinquished. These items, with the reduction, in October next, of one-third of the four per cent. stock, to three-and-a-half per cent. which on seventy-five millions of stock will create a saving of 370,000l. per annum, are the chief measures decided on in the financial statements for the years. We have detailed them somewhat at large, because upon the whole, they constitute one of the most important and gratifying financial communications ever made to Parliament, and we trust will lay the foundation for great and permanent benefit to the country. It is not the least valuable effect of the new line of policy that it tends to supersede oaths, smuggling, fraud, bloodshed, and numberless other evils.

It gives us pleasure to find that the proverbial delays and expenses of the Court of Chancery are at length to be investigated, and the Government has consented to the appointment of commissioners for the purpose.

Copies of the communications between this country and France and Spain, on the subject of the South-American Governments, have been laid before Parliament. France abjures acting against these colonies by force of arms, acknowledges the futility of hoping for a return to their old relations, and disclaims all desire of appropriating any part of the Spanish transatlantic possessions to herself. Spain was anxious for a conference at Paris to consider the whole subject; but the British Government peremptorily declined acceding to the measure, and stated strongly the opinion that before many months shall elapse it will be necessary to recognise the independence of those States. The chain that has so

long bound us to the policy of continental Europe seems to have been greatly relaxed by these negotiations; and we have reason to hope that the country will in future be less shackled in its transactions, and better able to avail itself of that liberal line of international proceeding which our habits, our free government, our public duty, and our insular interests equally require.

On the 16th instant, Mr. Canning, in the House of Commons, and Lord Bathurst, in the House of Lords, made a statement respecting the proceedings and intentions of Government on the subject of Slavery. An Order of the King in Council was laid upon the table, containing the various measures of reform which it had been determined to institute in the island of Trinidad. This order begins with appointing a Protector and Guardian of the Slaves, to whom a variety of important functions are assigned, and who is not allowed to possess any agricultural slaves; a prohibition which ought to be extended in his case, and that of all public functionaries, to slaves of every description. A feeling adverse to their duty is likely to be generated by holding domestic slaves, as well as by holding predial slaves.—In the different quarters of the island assistant guardians are appointed, who are not debarred from being the possessors even of agricultural slaves; an arrangement which must infallibly frustrate much of the benefit which might otherwise be looked for from the other regulations of the order.—The flogging of women is entirely and absolutely prohibited, under any circumstances.—The use of the whip, or other instruments of coercion to compel labour in the field, is also prohibited.—When used as an instrument of punishment by the master or manager, the number of lashes is not to exceed twenty-five any one time, and for one offence; nor are any to be inflicted till former lacerations are completely healed. Twenty-four hours must pass after an offence has been committed before it can be punished; and when punishment is inflicted it must be in the presence of a competent witness, besides the person by whose authority it is inflicted. On all plantations a record of such inflictions must be kept, specifying the crime and the extent of punishment, to be signed by the parties present; and copies of this record are to be regularly transmitted to the Governor, certified by oath, in order to be sent

to the Secretary of State. One great defect here is, that this important measure of a record of punishments is confined to plantations; whereas it is just as necessary to protect mechanic, or domestic, or jobbing slaves from brutal oppression as the predial slaves.—In case of cruel or unlawful conduct towards a slave, the master may be deprived of such slave; and any master or overseer who is twice convicted of such conduct is to be deprived of all his slaves, and declared incapable of holding slaves in future, or of being employed as a manager of slaves. This is an admirable regulation.—As soon as effectual provision shall have been made for the religious instruction of the slaves, Sunday markets are to cease: and in the mean time, they are to be held only before ten in the morning. Why they should continue to be held, even for a single Sunday, till ten in the morning, is not very obvious. The morning of the Sunday is as sacred as any other part of the day. As soon, however, as effectual provision is made for religious instruction (a very indefinite period,) then Thursday is to be made the market day instead of Sunday.—The master is forbid to compel the slave to labour for his benefit on the Sunday. No day, however, in lieu of Sunday, being given to the slave by this Order (a most unaccountable omission,) the slave will be as much compelled, by the necessity of the case, to labour for his subsistence, which is, in fact, labouring for his master's benefit, as if the master stood over him with the whip. He must work on that day or starve.—The intermarriage of slaves is provided for; and such marriage is made binding in law, whether celebrated by a clergyman of the Church of England, by a Catholic priest, or by a Dissenting clergyman. It is made unlawful by any judicial process, to seize and sell, separately from each other, the husband and wife, or reputed wife, or the child under sixteen years of age. But here again, most unaccountably, no restraint is placed on the power of the owner, at his discretion, to separate these near relations by sale; and this omission is the more extraordinary, as it is a part of the Spanish law, which is the law in force in *Trinidad*, that the master shall not possess such power.—The property of slaves is secured to them by law, and savings banks are provided in which to deposit their peculium; which they are allowed to

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transmit by will.—All taxes and fees on manumission are abolished, and a power is given, and adequately secured, to slaves to purchase their own freedom, or that of their children, at a fair appraisement, whenever they have the means of doing it. This is highly important. Any slave, whom any clergyman, priest, or religious teacher shall certify to understand the nature of an oath shall be recorded as entitled to give evidence in courts of justice, in all cases except in civil suits where his master is concerned, or in trials affecting the life of a *White* man. This last exception is most preposterous and mischievous; and it stands on no ground of reason or principle. Or if there be any reason for it, does not that reason extend equally to the case of a free Black or Brown man, or even to that of a Slave, as to that of a *White*? This monstrous distinction is introduced too in the very case where its operation is likely to be most injurious. A *White* man may murder a Slave in the presence of a hundred other Slaves, not one of whom can give testimony against him. Nay, by the law, as it now stands, a temptation is actually held out to him to commit murder. If he cruelly punishes a slave, any slave may testify against him, and convict him: but if he kills him outright, he is secure from conviction, though the whole gang should have witnessed the murder. Besides, it is feared, while judges are white, that there will not be a sufficient leaning in them to protect the lives of Whites?

All the above regulations are enforced by suitable penalties.

Defective as this order is in many of its parts, it is still a most important step in advance; and when the defects are pointed out to his Majesty's Ministers, we have no doubt that the same desire of ameliorating the condition of the Slaves, which has led them to frame the code, will induce them to amend its provisions. It is their first essay in the delicate work they have undertaken; and we are disposed, on the whole, rather to be thankful for the concessions that have been made, and the important principles that have been recognised, than to murmur that the measure should not have been more complete. The friends of the *Negro* race may congratulate themselves also, on the large admissions of the correctness of their representations which this measure involves. A year of eager controversy

has passed since they brought forward their charges against the system of colonial bondage. Every assertion they ventured to make has been keenly contested. The King's Ministers have had the opportunity of weighing the conflicting testimony of the adverse parties; and though they have pronounced no explicit decision on their respective claims to credit, yet they have adopted regulations which assume the existence of the evils which the Abolitionists have denounced. This forms an answer to ten thousand calumnies, and must prove an unspeakable support and consolation to those who have been assailed by them.

Little, however, would be done, if these reforms should be confined to the island of Trinidad. It is the declared intention of Ministers to extend the same system to St. Lucie, Demerara, and Berbice; and also to the Mauritius, and the Cape of Good Hope. These comprehend a slave population of about 220,000. But there still remain nearly 600,000 Slaves whom the proposed reform will not reach; we mean the Slaves residing in colonies which have local legislatures. It is the present intention of Government to proceed with these colonies only in the way of recommendation. The model of Trinidad is to be presented to them, and they are to be invited to copy it. But when we look back to the history of the last thirty-six years, nay, when we look back to the transactions of the last year, is it possible to indulge a hope of their cordial co-operation in the work of reform,—that work which they pronounce to be certain ruin and destruction to all their interests? We might as well have expected that they would of themselves have abolished the Slave Trade, because the British Parliament had declared it to be unjust and inhuman, as that they will now reform Slavery on the Minister's recommendation. Such a hope is utterly vain; and by indulging it we are cruelly and most unjustifiably prolonging the miseries of our fellow-subjects, the Slaves, for the relief of whose admitted oppressions we are bound to interfere. Here is the great failure of Ministers in respect to the cause they have undertaken. They pledged themselves too, that, in case the Colonists were contumacious, they would come down to Parliament for counsel. The Colonists have been contumacious; but Parliament has not been called upon to interfere. We mention this, not because we think it of any moment that the insolent conduct of the Colonists should be punished, but because we deem it incumbent on the British Government and Parliament, at least to do for the Slaves in the other islands what they have done for those in Trinidad. Why should women still continue to be shamelessly exposed and flogged in Jamaica or Barbadoes? Why should the driving whip be still suffered to exist there? Why should marriage be still without any legal sanction? Why should not facilities be given there also to manumissions? Why should it be left there to the masters of Slaves to do what they cannot be expected to do,—to reform a system which they conceive in their interest to uphold, and which their pride also is concerned in upholding? Happily the people of England have one concurrent opinion on this point. They have shewn it by the numerous petitions which have been pre-

sented, and are daily presenting, on behalf of the Slaves; and, without doubt, they will only become more importunate in proportion as their hopes are likely to be frustrated or unreasonably postponed, either by the resistance of a handful of interested planters, or by the timidity and irresolution of the executive government.

It ought to be remarked, however, that the line taken by Mr. Canning, in his speech, was very uncompromising; and in reply to Mr. Baring and other West-Indians, who urged him to fix a point at which he would stop in his proposed measures of reform, he expressed the most resolute determination to proceed from step to step, until he had accomplished the work to which the House, by its resolutions, was pledged. But what single step will he be able to make in advance, while he continues to defer to the self-interested clamours of West-Indian legislatures?

The speech of Lord Bathurst was far less satisfactory. He chose, without any apparent necessity, to go into a variety of details, to show that little was to be expected, in the way of industry, from the voluntary exertions of emancipated Slaves; and he retailed on this subject, all the hackneyed common-places of the West-Indian planters. It almost seemed as if he had employed some practised West-Indian sophist to collect his topics and arguments, and to arrange them in the way best suited to produce a favourable impression of the superior advantage of slave over free labour. We are not sorry, however, that his lordship has been led thus to exhibit the views of this subject which have been communicated to him, as it affords a fair opportunity of exposing their fallacy, as well as the incorrectness of the facts which he has been led to assume as the basis of his reasonings. It would of course be impossible to discuss the question at large on this occasion; but we may be allowed, as an illustration of his lordship's mode of reasoning, to quote the following passage from a report of his speech in the *Morning Chronicle* :—“The sugar exported from St. Domingo previous to the emancipation of the Slaves, was 160 millions of pounds; but since free labour was established, he had reason to think that she did not grow sufficient for her own consumption.” The inference to be drawn from this fact is, that therefore free labour will tend to diminish, if not to destroy, production. But what are the real facts of the case? All the French officers who were present in St. Domingo from 1795 to 1802, and who have published their observations upon the state of that island, have concurred in affirming, that under the government of Toussaint Louverture, St. Domingo, though the Slaves had all been emancipated, rapidly recovered its ancient prosperity; and that the produce of its soil was not inferior to what it had been at any former period. In 1802, however, a French army landed in St. Domingo, and a war of desolation and extermination followed. Few sugar works escaped; and it certainly is not to be expected that, while Hayti is still liable to be invaded by France, and while her independence, which she has enjoyed *de facto* for upwards of twenty years, is still unacknowledged by a single European power, any individual Haytian should be foolish

enough to set about re-erecting sugar works. To do so would not only be exposing his capital so employed to unnecessary risk; but it would be inconsistent with the whole preconcerted plan of their defence against a French army, which is to deprive that army as much as possible, of all those means of shelter which sugar works would afford. Besides, has sugar been so profitable an article during the last twenty years, as to induce the freemen of Hayti, unfeathered in their proceedings by the mortgagees of London and Liverpool, to run the risks, and to encounter the heavy outlay of capital, which the re-erection of sugar works would occasion? The first object, of course, with the liberated Haytians, was to cultivate such articles as were required for food, and to rear cattle. In these objects they have fully succeeded. The island abounds with provisions of all kinds. Food is as cheap and as abundant in Hayti, as perhaps in any other part of the world. While, in Jamaica, a slave is liable by law, to be punished with a cart whipping if a single pound of fresh meat is found in his possession, for which he cannot satisfactorily account; the Haytian Negro has the means, and also the liberty, to indulge in the use of animal food to the utmost extent of his wishes. Is this no advantage gained by free labour? Another consequence arising from it has been a rapid increase of the population, which, notwithstanding the exterminating wars they have had to carry on, is now considerably larger than it ever was at any former period. But does Hayti, then, raise no exportable produce? We should be led to infer this from the report of Lord Bathurst's speech. She raises no sugar, says his lordship, for exportation, (but even this is not quite correct,) and we are left to infer that she raises nothing else. But does she raise nothing else? She certainly does. She raises much of what is far better suited to her present anomalous state than sugar, and the culture of which is also more profitable. Coffee and cotton require no expensive erec-

tions; and mahogany requires only to be cut. Now, that of these articles Hayti exports a very large quantity is manifest, from the following facts. The tonnage of the United States, employed in the trade of Hayti, in the year ending September 1821, was 50,000 tons, and the value of the imports into the United States from Hayti 2,246,237 dollars; the exports from the United States to Hayti being nearly to the same amount. And so rapidly has this trade since increased, that the value of the imports into Hayti from the United States, during the last year, are stated in the official Gazette of Hayti, to be upwards of six millions of dollars, and those from Great Britain upwards of three millions of dollars. The trade of France with Hayti is also very considerable; more, we should apprehend, than from Great Britain. If, however, we reckon the whole import into Hayti from all parts of the world at twelve millions of dollars, we shall have a consumption of foreign merchandize at least twice or three times as great as is consumed in Jamaica, and for which payment must necessarily be made in the produce of Haytian labour; a state of the case which obviously at once destroys the reported reasoning of Lord Bathurst respecting that island. But we must stop. It would be impossible to do justice to the subject within our narrow limits. It will be taken up, we trust, by some one who is competent to the task of vindicating the blessings of freedom from every imputation which would make them to derogate from the happiness and prosperity of man.

We are happy to state that a treaty has been entered into by his Majesty with the United States, by which the contracting parties agree to punish slave-trading, in their subjects respectively, as an act of piracy; and to yield to each other the right of search, in order to make the provisions of the treaty effectual. A bill to that effect has passed through almost all its stages in Parliament. This is also a most important gain to the cause of humanity and justice.

Ecclesiastical Preferments.

The Very Rev. C. Bethell, D. D. Dean of Chichester, to the Bishopric of Gloucester, vice Dr. Ryder.

Rev. Hobbs Scott to be Archdeacon of Australasia, New South Wales.

Rev. Charles Henry Hall, D. D., to the Deanery of Durham, vice Bishop Cornwallis.

Rev. Samuel Smith, D. D., Dean of Christ Church, Oxford, vice Hall.

Rev. Henry Woodcock, D. D. Canon of Christ Church, Oxford, vice Smith.

Rev. W. Barlow, St. Mary Bredin V. Canterbury.

Rev. H. W. Blake, Thurning R. Norfolk.

Rev. C. Bradley, Glassbury R. Breconshire.

Rev. John Briggs, Southmead R. Norfolk.

Rev. W. B. Cossens, Monckton Farley R. Wilts.

Rev. H. L. Dillon, Carhampton V. Somerset.

Rev. J. F. Doveton, Mells and Leigh R.R. Somerset.

Rev. W. Dowell, Home Lacey V. Hereford.

Rev. Edwin Edwards, Ashfield with Thorpe Perp. Cur. Cambridgeshire.

Rev. A. Grayson, M. A. Bramley V. Hants.

Rev. J. T. Hinde, Featherstone V. York.

Rev. C. E. Hutchinson, Bedington V. Sussex.

Rev. C. Kingsley, Barnack R. Northampton.

Rev. B. Lumley, Sheriff Hutton V. York.

Rev. E. Chal. Ogle, Sutton Benger V. Wilts.

Rev. W. Oxnam, Cornwood V. Devon.

Rev. H. M. Say, Iwerne Minister V. Dorset.

Rev. E. Davies Slade, Wantrow R. Somersetshire.

Rev. T. Burroughes, Chaplain to the Duke of York.

Rev. Joseph Gedge, Chaplain to Earl Stanhope.

Rev. G. Norris, Chaplain to Wilton House of Correction.

DISPENSATIONS.

Rev. J. H. Dunsford, to hold Frampton upon Severn V. with Fretherne R. Gloucester.

Rev. Joseph Vareune, to hold Grays Thurrock V. Essex, with Staplehurst R. Kent.

Answers to Correspondents.

INVESTIGATOR; MARIA; HISTORICUS; H.; E. P. S.; A—A; J. S.; A LOVER OF EVANGELICAL TRUTH; R. J. E.; W. C. W.; T. S.; a paper on the Instruction of the Deaf and Dumb; and an Obituary without a signature, are under consideration.

The remaining half of the Bank Note, No. 11,032, for 100*l* has been received by the Bible Society.

We hope very speedily to be able to make the announcement J. M. requests.

Φίλοχα διαρρήσιοι had better address his remarks to the public on the immodest practices connected with our Theatres, through some channel more likely to reach the frequenters of theatrical amusements than the pages of the Christian Observer. Our late observations on the immodest practices in our navy, to which he alludes, rest on quite different grounds. The navy is a lawful profession; the stage, we think, is an unlawful one. If a parent allows his son or daughter to attend the theatre, he does it at the well-known risk of the contaminations which our correspondent mentions, and without any excuse or pretence of duty; but in sending his son on board a king's vessel, he has a right to demand from the public a guarantee that he shall find the regulations and practices of the service consistent with the dictates of Christianity and good morals. We should rejoice indeed at any partial reformation of our theatres; for the smallest abatement of sin or misery is amply worth securing: but our immediate province is to strike at the root of the evil; for the experience of all ages and countries proves that a truly virtuous theatre is a solecism. The illustration of the theatrical saloon would not reconcile a Christian mind to the business of the stage; and there is danger lest, in aiming our censure at mere circumstantial, we indirectly countenance the general system.

We agree with R. L., E. P. S., and G. W. that the circumstances connected with a late awful murder furnished a favourable occasion for warning the public, and especially the young, against gaming, and various other vices, and for shewing the extensive latitude of the Divine prohibition against murder, as including duelling, and other crimes at variance with the love we owe to our neighbour; and they will find by consulting our volume for 1823, p. 738, that we took occasion to dilate at some length upon the subject, and have anticipated the greater part of their suggestions.

We concur in the remarks of CLEMENS on the duty of "special prayer" for particular objects of great importance, though we do not insert all the proposals of this kind which are sent to us. We have received communications respectively urging special prayer for the heathen, for the Jews, for the clergy, for the negroes in the West Indies, for the people of Ireland, and for the effusion of the Holy Spirit; each writer considering his own topic the most urgent. Our own view is, that every object of prayer ought in its turn to be embraced, and to be made "special," by a special devotion of the mind and affections to the subject; but that too rapid a multiplication of fixed meetings for prayer, such as are proposed by some of our correspondents, would become burdensome, and might prove inconsistent with the duties of private and family devotion, and with the ordinary business of life.

POSTSCRIPT.

Intelligence has arrived, apparently correct, of the death of Mr. SMITH, the Missionary in Demerara. He had for some time been in a weak state of health, caused by his intense missionary labours in an unhealthy tropical climate; and his late severe and unmerited persecutions, and protracted confinement in the colonial prison, under sentence of death, appear to have hastened his release to that better world where the wicked cease from troubling, and the weary are at rest. He is stated to have expired on the very day on which the reversal of his sentence arrived in the colony, but before the welcome intelligence had reached him.